

THE CLERGY REVIEW

FEBRUARY, 1947

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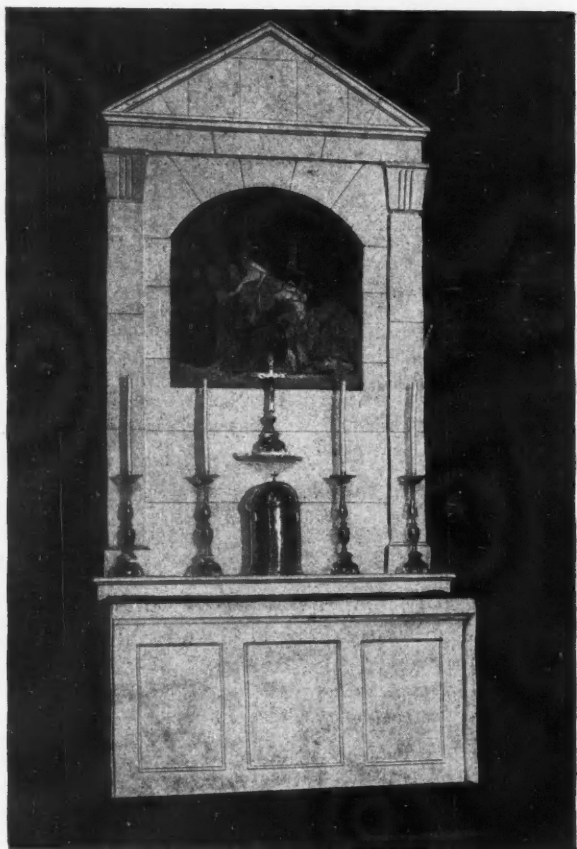
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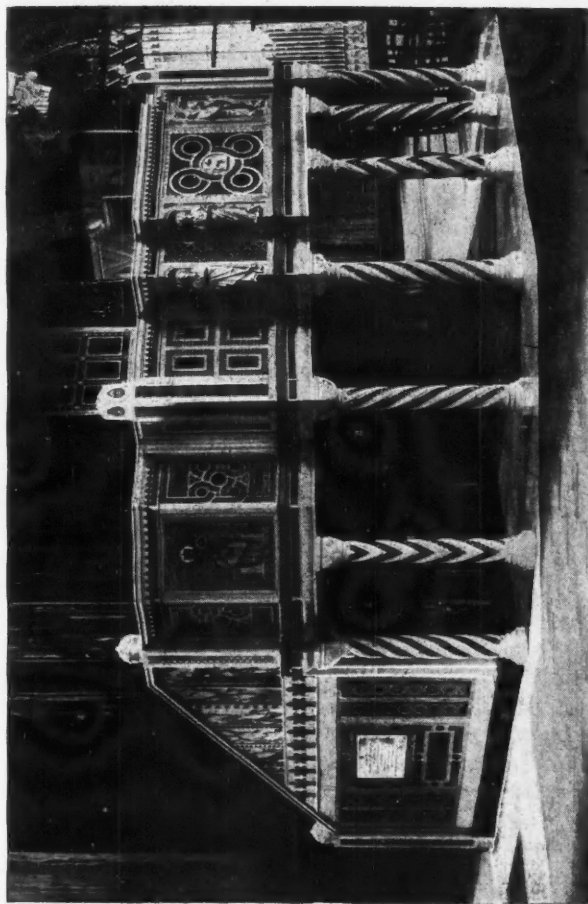
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The CLERGY REVIEW

NEW SERIES VOL. XXVII. NO. 2. FEBRUARY 1947

FATHER HUGH POPE, O.P.

8 AUGUST 1869-23 NOVEMBER 1946

IT is with some diffidence that I accept the editor's invitation to write a memorial of the late Father Hugh Pope, for those who are closest to an object do not always get the fairest view. Nor does the free intercourse of family life favour hero worship. Those who have had experience of what I may call (without, I trust, shocking the others) the rough-and-tumble of community life, know well how, like family life, it permits much frankness of speech and good-natured ragging. At any rate, that is the tradition in the communities whose life I have shared, where superiors and subjects live on all the more easy terms, since the superior is elected by the subject and may, in a year or two, find himself back in the ranks. It is not surprising, then, if this easy familiarity tends to breed, not by any means contempt, but a distinct shortage of that reverential awe which others might think due to the more distinguished members of the community. But if these do not get it, neither do they seem to desire it. In this respect, Father Hugh Pope was a good community man. His own frankness of speech was known to others besides his brethren, and perhaps to these others was sometimes embarrassing; and if he ragged heartily he could also stand ragging.

I should therefore labour under a heavy sense of insincerity and artificiality if I thought it was expected of me to compose in his honour a highly coloured picture of virtues and accomplishments, which might possibly edify those who did not know him, surprise those who thought they did, and astonish himself most of all. There seems little need to repeat the stages of his career and the list of his works, of which there is a summary in the *Catholic Who's Who*, doubtless correct since it may be supposed that the details are provided by the celebrities themselves. As for his public life, others were naturally more familiar with him in that respect than his own brethren. We knew him best in the

family life of the cloister, and I shall presume that it is this view of the man which is looked for here.

My earliest recollection of Father Hugh Pope dates back to 1907, when he was professor of Scripture at the Dominican Priory of Hawkesyard, while I was a small boy at the school alongside. I was hence able to see and admire only at a distance, but very vivid remains my first impression of that stiff and angular figure, striding along the unfrequented paths of the grounds, absorbed in a book; so absorbed, indeed, that I do not recall his ever stopping to speak to us youngsters, which is very unlike the genial Father Pope of later years. We were much surprised, and doubtless dismayed, to learn that this "old" man—he was then approaching his fortieth year—was reading for an examination. I know now that he was preparing to appear before the Biblical Commission in Rome for the Licentiate of Sacred Scripture, and a like experience enables me to sympathize with his profound absorption.

The ensuing forty years provided such opportunities of forming an estimate of the man and his work as arise from the intimacies of life in the same religious community. For some years he was my prior, and for more years I shared teaching and apostolic work under his direction or in his company. No one will doubt that such conditions are bound to reveal a man's character pretty thoroughly, and cannot help but produce in those with whom he lives a very clearly defined relationship. This was all the more true in the case of Father Hugh Pope, seeing that he was a man of so dominating and positive a character, with little in the way of light and shade. I can well believe that some would prefer to write domineering in place of dominating; but, as I have said, a strong and decided nature like his was bound to arouse reciprocally decided dispositions towards him, at times perhaps antipathetic.

Let me return to that first boyish impression of him just described, the picture of him marching up and down with an exercise book in his hands, striving to commit to the treacherous memory of middle age the vast amount of material detail required for the Licentiate of Sacred Scripture. He received his degree in November 1908, and appeared before the Biblical Commission again for his Doctorate in the following year. To

my mind that early picture expresses the fundamental character of the man: a fixed determination to secure what he had set his mind on, no matter what it cost or how long he had to wait; a flat refusal to be put off by obstacles from whatever quarter or individual; a certain ruthlessness in removing such obstacles out of his way. He was very fond of football in his youth, and I can well imagine how his opponents suffered from the elbows of young Pope. He always knew exactly what he wanted, was persuaded that it was the right thing (I do not say that it always was), and he pushed ahead until he got it. In this respect he never changed, though happily experience of men and advancing years, along with the discipline of Christian and religious life, mellowed the asperities of the younger man. Hundreds of his fellow clergy, especially among the younger generation, learned to know him as a kind and genial priest, ready to stretch things to surprising limits in order to help them out of their difficulties.

No one would call him an intellectual genius, though he was certainly a very learned scholar in his own particular line, knowledge of the Holy Scriptures which he seemed to have at his finger-tips. That was his strong point, and it was enthralling to hear him developing his theme with the aid of apt quotations drawn from all parts of the Bible. His learning, in that and other respects, was obtained by a steady and unremitting plodding which he kept up to within a day or two of his death. A typical example of this comes to my mind as I write. As a student I had the use of a Gesenius' Hebrew Grammar which had belonged to him a quarter of a century earlier. It was a gift from his father on the occasion of his joining the Dominican noviciate in September 1891. He had evidently already made up his mind about the line he was determined to follow. On the fly leaf I found in his well-known script: "Begun Oct. 1st, 1891. Finished May 2nd, 1892. Commenced again May 3rd, 1892." Characteristic of him! Tremendous drive and energy, with the will-power that lies behind. In later years we were all made familiar with the sound of him banging away at his typewriter from breakfast till midday. After lunch he would don old clothes and make a sortie into the grounds with axe or spade, where to our amusement he sometimes worked havoc in his

persistent, though never very successful, efforts to construct a trout pool. (Those who have laughed at his tall stories will not need to be told that fishing was his hobby.) This pool he stocked with trout brought from various places on his return from preaching engagements, but they never seemed to thrive. I regret to say that, as I learnt years afterwards, as fast as he put them in a small boy took them out and had them for breakfast. Well, perhaps the naughty boy did Father Pope a service in thus providing him with further occasions for persevering under difficulties. At all events, persevere he did. Inclement weather was powerless to keep him indoors during his time for manual labour; I have seen him coming back with the rain streaming from his beaming face. At four o'clock he would be back at his table till supper, then back again at his books till bed-time. This was his invariable regime. It will not, I hope, disedify the pious if I here admit that he read himself to sleep, over which he had difficulty, with the aid of thrillers of the Edgar Wallace type.

A cynic might object that there is not much credit in sticking at what you like. But it all depends on what you like. There are not many men who are fond of hard labour when it involves intellectual exercise, for I suppose that intellectual laziness is the most common of human vices, even if it be the one of which we are least aware. In any case, to persevere in that kind of labour from early youth to the age of seventy-seven without stopping is decidedly rare, and it implies a self-discipline which is not acquired except by dint of unrelenting practice. What I know of Father Hugh Pope is sufficient to prove that this demanded constant effort. He endured much ill-health and his nerves always seemed to be very near the surface, so that he often gave the impression of controlling them with some difficulty. Perhaps my confrères will allow me to relate a fact that is known only to them, and not to all of them. When he went as a young man of twenty-one to join the noviciate at Woodchester, after spending some years in the very different surroundings of a medical student at Queen's College, Birmingham, the prospect so disheartened him that he returned to the world before receiving the habit. But he was back again in a short time with renewed determination. So it was in the case of all the set-backs he met with during his career. In 1911 he was offered the chair

of Biblical Exegesis in the Collegio Angelico at Rome, but after three years his lectureship was brought to an end owing to complaints lodged against him with the Roman authorities. We all know of unfortunate cases in which a severe stroke like that has resulted in tragedy; but there was no hint of such difficulty in his case. Those who are familiar with his writings and teaching will hardly need to be reminded that lack of respect for traditional doctrine could not rightly have been the ground for complaint, if that indeed was the complaint. As someone has rightly observed, "he could never be considered as adventurous in his scriptural interpretations". A wag among his brethren suggested that the real reason for the move was the fact that there was no room in Rome for two Popes.

On his return to England in 1914 balm was administered to his injured feelings by the confidence his brethren showed in immediately electing him to office, and keeping him in office to the very day of his death, except for a period of three years. In July 1914 he was elected prior of Woodchester, and a few days later the community of Hawkesyard tried unsuccessfully to rob their brethren at Woodchester by electing him prior of their own house. In 1917 he was re-elected prior of Woodchester, and after completing his second term of office there, he was appointed Regent of Studies for the English Dominican Province, a duty he fulfilled from 1920 to 1932. After three years' rest he was twice prior of the house of philosophical studies at Hawkesyard, 1935-1941, and for the remaining five years of his life he was put in charge of the Dominican house at Edinburgh.

The cares of administration were not allowed to absorb the whole of his energy or to hinder his literary and apostolic work. In 1914 appeared the first edition, in one volume only, of that work by which his name is best known, *The Catholic Student's Aids to the Bible*. For the next twenty-three years he laboured at the same work, revising, amplifying and re-editing, until it grew to the five volumes of which it now consists. During the same period, and indeed right up to the end, he was incessantly engaged on the production of other studies, scriptural, patristic and theological, which appeared either in book form or in the various Catholic reviews. In addition to this there was

the indefatigable activity he showed in the work of lectures, sermons and retreats without number. A day or two ago I found in one of his books a list of thirty-seven missions and retreats preached in the course of six years, while he was engaged in the normal routine of lecturing in Scripture to his own students. Among his files—all his life he was most assiduous in collecting and tabulating the results of his work and reading—will be found about 4000 sermons and conferences, with notes of the places in which they had been given and the length of time spent in giving them. Not a method that would appeal to everyone, but it was his method. Finally, mention must be made of the patient devotion with which he spent himself in nursing the young Catholic Evidence Guild, which might almost be called his own child. In a word, whatever may be considered the value and importance of his work, none who knew him could well deny him the merit of an apostolic zeal, which was a constant source of wonder for those who were witnesses of his prodigious energy.

Here I am led to speak of that manifestation of his apostolic spirit which appeared in the patient care and kind encouragement he gave to the young who were preparing themselves for the ministry of the word, whether these were his own brethren or the young men and women of the Catholic Evidence Guild. Nearly all his life had been spent with young people owing to his association with houses of study. Perhaps that was what helped him to preserve his own youthful energy and enthusiasm; or was it the other way about? Certainly there were many of his juniors who owed their zeal and enthusiasm to him. It was his practice to invite or welcome young, untrained preachers and lecturers when he went on his expeditions, whether to the market-place of a neighbouring town like Wolverhampton or Birmingham, or to some more imposing place like Cambridge, where for years he conducted an annual course of Christian Evidence Lectures. The juniors would take turn and turn about with him, he leaving them to their own originality in the treatment of their theme, while showing them by his own example how the thing was done: how to answer questions, how to deal with difficult hecklers and with the much more troublesome militant Catholics among the audience who wanted to squash

the hecklers. It was plain to see that Father Hugh Pope enjoyed himself immensely in that kind of work.

But behind all his enjoyment and zest there was a deep-rooted love of souls and a desire for their salvation, a thing of which he never lost sight in all his work. If his writings and his lectures were not characterized by great depth, there was a sense in which that might be said to be deliberate. Whatever he studied or taught or wrote, he did so with a view to the way in which it could be passed on to others. Thus he wrote in the preface of his first book, *The Date of the Composition of Deuteronomy* (1909), not a very interesting subject for most men: "The study we have undertaken is not merely academic, for, as we who are engaged in the saving of souls know only too well, what critics put forth tentatively . . . soon finds its way down to the man in the street. Now the man in the street we love, we might almost say that he is the sole *raison d'être* for us priests and ministers of God." The same principle guided him in his composition of the *Aids to the Bible*. Mere speculation had no interest for him; the bent of his mind was all in favour of the practical. Hence he aimed at a strictly *practical* introduction to the sacred text for the sake of the young men whose duty it would be to interpret the Scriptures Sunday by Sunday to their future flocks. As he observed so truly in the introduction, "in these days of specialization there is always the danger lest what we may term 'foundation-work' should be neglected. It is an elementary truth that a knowledge of the Written Word must precede the use of commentaries on it. Yet we often see the contrary in practice . . . Of what avail to read about inspiration before we know something of the Inspired Word itself?" One of the chief hindrances of real learning is that there are too many books about books; the student can hardly see the wood for the trees. As Father Hugh Pope suggested, the best and most essential commentary on the Bible is the Bible itself, and it was the labour of his life to remove the ground for complaint, unfortunately well-founded, that Catholics are not very familiar with the Bible.

I hesitate to penetrate into the sanctuary of his spiritual life, but this much may be said, that it was of a piece with the rest of his life, manifesting the same dogged devotion as he showed in his study and apostolic work. When he was at home his regular

presence at the choral recitation of the Divine Office could be taken for granted, although the nature of his work often dispensed him from that duty. His strident voice made him as conspicuous there as other characteristics made him conspicuous elsewhere. One could easily see by the look of his face that the words of the psalms, unhappily so meaningless for many of us, were to him full of savour. After Matins he would sometimes beckon one of us into his room, perhaps one of the youngest of us, and make his confession like the humblest novice. The courage and fortitude, which stood out prominently through his life, remained firm to the end. When he knew that his time had come, he wrote a number of post-cards announcing his death, addressed to the various priories and places with which he was connected, and stamped all ready for the post. With a last burst of pawky humour, he added that for obvious reasons he was unable to give the date. R.I.P.

REGINALD GINNS, O.P.

THE EXTRAORDINARY MINISTER OF CONFIRMATION

THE established doctrine that a bishop is the ordinary minister of Confirmation will always prevent the discipline of the Eastern Churches from being introduced into the West. But, in addition to the non-episcopal ministers who have the faculty *de iure*, from canon 782, the Holy See has become progressively generous in delegating other priests, though it has always been required that these should be of some ecclesiastical dignity, and that their powers should be limited to urgent cases when a bishop could not conveniently be obtained.

As we should expect, the countries subject to Propaganda¹ have been more favoured than others in this respect, and the

¹ Cf. 4 May, 1774; *Fontes*, n. 4565.

Apostolic Faculties current at the moment, n. III, permit Ordinaries to grant the faculty "uni vel alteri ex suis sacerdotibus (i.e. omnino paucis et ita ut in eadem statione unus tantum sacerdos hanc facultatem habeat), in quacunque regione a sua residentia longe dissita, absente tamen quocunque Episcopo".

In 1929 the Holy See had been constrained to sanction the appointment of certain senior priests in South America for a period of ten years: "Ordinarii locorum deputare possunt ad Sacramentum Confirmationis administrandum sacerdotes, quantum fieri potest, in aliqua dignitate ecclesiastica constitutos, vel munere Vicarii Foranei fungentes. . . ." In 1934 an Instruction of the Congregation of the Sacraments¹ mentioned this faculty, and since the practice of delegating priests had now become fairly common, the rules to be observed were summarised, and the rite determined as in the Appendix to the Roman Ritual. But the same document also notes that petitions for a similar privilege from European bishops were refused, the petitioners being advised instead to obtain an auxiliary or to seek help from neighbouring bishops. Commenting upon this decision of 25 January, 1924, a writer in *Periodica*, 1935, p. 30, observed: "Notandum tamen est extensionem non fuisse postulatam nisi ut pueri graviter aegroti possent, sicut in Urbe, confirmati ex hac vita demigrantes, maiorem gloriam in coelis consequi, secundum S. Thomae doctrinam, p. III, q. 73, art. 8, ad. 4. Quare spem huiusmodi reformationis abicere nolumus."

What was refused in 1924 is now amply conceded to the whole Church in a decree of the Congregation of the Sacraments, 14 September, 1946, printed in the January number of this REVIEW. It is clear and ample, but there are a few points which may occasion some doubt, and it is our purpose in these notes, which follow the order and enumeration of the document, to suggest a solution pending further official clarification.

1. The extraordinary ministers are those priests, and those alone, who are either parish priests or the equivalent. Nearly everywhere in England at the present time, the dioceses are

¹ *A.A.S.*, 1935, XXVII, p. 12; *THE CLERGY REVIEW*, 1935, X, p. 63.

divided into parishes in the full canonical meaning of the term, and there can happily be no doubt that the parish priest of each, whether secular or regular, movable or immovable, is competent to administer Confirmation.

Personal parish priests, on the contrary, are definitely incompetent, unless they also possess, cumulatively with the parish priest, a defined territory. It must be remembered that the document is issued for the whole Catholic Church everywhere in the world, and therefore takes into account certain situations with which we in this country are unfamiliar. In America, for example, owing to the large number of foreigners in certain places, personal parish priests are provided for their care, and quite frequently these priests are entrusted with a territory which is identical with that of an existing parish: they enjoy personal jurisdiction over the subjects of their rite or language dwelling within a parish which also has a normally constituted parish priest, and they are said to have this territory "cumulatively" with the parish priest; the territory is called a "mixed" parish. This situation is mentioned in canon 216, §4, and a well-informed commentary thereon is given by Beste, *Introductio* (1944), p. 227.

In England army chaplains with jurisdiction from the military Ordinariate are personal parish priests for members of the forces. They are not competent to administer Confirmation unless they possess, in addition, a territory cumulatively with the parish priest of the place. It may well be that there are some instances of this arrangement being sanctioned by the Holy See, either as implied in canon 451, §3, or by indult on analogy with canon 216, §4, but unless this territorial competence is clearly and canonically established, it is our opinion that no army chaplain is competent to administer Confirmation on the authority of this document.

Curial officials, heads of schools, convent chaplains and assistants in parishes are not competent. A statement in *The Universe*, 8 November, 1946, declaring assistant priests to be competent, was an error due to misunderstanding the word "vicariis" in n. i (b). It refers, firstly, to canonically appointed administrators of vacant parishes, who may be, for many months, the exact equivalent of parish priests; and it refers,

secondly, to priests who, as parochial vicars, are in charge of parishes fully incorporated with a religious house or other body. It is our belief that, for the most part, the parishes in charge of religious in Great Britain are of the character explained by Dom. Justin McCann, O.S.B., in this REVIEW, 1941, XXI, p. 82: the priest in charge is a movable parish priest. There may be, on the other hand, certain parishes which are incorporated *pleno iure* with a religious house or other body, in which case the religious house is the perpetual parochus, and the priest in charge is the parochial vicar, as in canons 471 and 1425, §2; this parochial vicar, since he is the equivalent of a parish priest, is competent for Confirmation.

Finally those priests are competent who, though being neither parish priests nor parochial vicars nor administrators of vacant parishes, are nevertheless enjoying the exclusive and stable care of souls in a defined territory with an assigned church. The "quasi-paroeciae" within a Vicariate or Prefecture Apostolic clearly come within this definition, as in canons 216, §3, and 451, §2.1, and even in England there are some exceptional districts which, by Apostolic indult, are the equivalent of "quasi-paroeciae".

No doubt, in course of time, competence will be extended to include other priests not mentioned in this document, such as the canonically appointed "vicarius substitutus" of canon 474.

2. The aforesaid priests in charge of parishes enjoy the delegated power, which is personal and cannot be subdelegated, of validly and lawfully confirming certain of the faithful, and those alone, who are actually dwelling within the parish or territory, including those in Institutions which may be, in other respects, withdrawn from parochial jurisdiction, such as convents or colleges, even when these Institutions belong to exempt religious. The faithful within these territories who may be validly and lawfully confirmed are those, and those alone, who are in real danger of death from sickness. Persons in danger of death from extrinsic causes, such as those under sentence of death, are certainly excluded. The wording of the document in n. 2 "ex quo (morbo vel periculo) decessuri praevideantur" rather suggests that the prospects of recovery must be much

more remote than is required for administering Extreme Unction, and the phrase might be translated "those in real danger of death from an incurable disease". It is hard, nevertheless, to believe that the Church wishes this faculty to be restricted to those in proximate danger of death, or to those who are certain to die from the disease; for very rarely can one have any certainty about it, and the medical profession is loth to regard anyone as incurable. It is therefore our opinion that a sickness which justifies Extreme Unction also justifies Confirmation, and that doubts will be covered by canon 209.

3. It is certain that the limits set in nn. 1 and 2 must be observed for the valid administration of this sacrament, but the condition explained in n. 3, that the faculty may be used only when a bishop cannot be obtained, is not in our opinion an invalidating clause, notwithstanding the use of the word "dummodo" which, on analogy with the rule about rescripts in canon 39, has an invalidating force. Our reason for this view is that the faculty for confirming which has long been enjoyed by priests on foreign missions has a similar restriction, and the commentators are agreed that it affects the lawfulness and not the validity of the act.¹ Moreover, our present document, whilst explicitly stating that the limits in n. 2 must be observed for validity, does not repeat this warning in n. 3. A bishop is absent, for the purposes of this faculty, when he is lawfully impeded or when he cannot attend without grave inconvenience, and it is unlikely that an element so imponderable would be made a condition for the valid administration of the sacrament.

4. The rite to be employed is printed in the third section of the document and will eventually be included in new editions of the Ritual. The rubrics are not identical with those of the rite for the priest minister printed in the Appendix of the Roman Ritual, and both differ from the rubrics of the Pontifical. But the text of the prayers, versicles and responses is identical in all three, with one small exception, which might possibly be an oversight: the prayer *Adimple* now lacks a sign of the cross in the middle of the word "crucis".

¹ Vromant, *Facultates Apostolicæ* (1930), p. 28; Paventi, *Brevis Commentarius in Facultates S.C. de Propaganda Fide* (1944), p. 18.

The minister must follow this rite exactly, and no special difficulty is discernible. He must announce, before beginning, that the ordinary minister is a bishop, and that a priest is the minister on this occasion by delegation of the Holy See; a sponsor is normally required; the anointing must be with the hand, not with an instrument, and whilst signing the forehead with his thumb the minister's right hand must rest on the head of the recipient. The sacrament must be conferred gratuitously.

Since it may often happen that Confirmation will be administered together with all the last rites, the question arises as to its appropriate place amongst them, about which the document gives no explicit instruction. In principle, from a reply of the Congregation of the Sacraments, 30 June, 1932, Confirmation should precede first Communion, and it would therefore seem that the correct order in the case of a baptised adult is Penance, Confirmation, Holy Eucharist, Extreme Unction, Apostolic Blessing.

5. The competent priest is not only permitted but bound to administer the sacrament when reasonably requested, and infants of no matter what age may receive it. In those who have reached the age of discretion, which is about seven years, some intention of receiving it is required, the minimum for validity being an habitual implicit intention, as explained by the writers on the subject.¹

In addition to the state of grace, the recipient's dispositions will in some degree affect the fruitful reception of the Sacrament. Confirmation will be received more fruitfully if the person explicitly and actually desires it, and this desire requires some knowledge in proportion to his years and condition of health. The minister must therefore give what instruction is possible at the moment, to be completed later on if the person confirmed is restored to health.

6. Registration is likely to be a little troublesome if the law is properly observed. In addition to filling in the details as set out in any parochial register of Confirmations, that is to say the name of the minister, the names of the recipient and of his parents and sponsor, the date and place of administration, and the recipient's diocese and parish if other than that

¹ Prümmer, *Theologia Moralis*, III, §87.

of the minister, the words *Confirmatio . . . morbum* must be added.

As with any Confirmation administered in normal circumstances, an entry is also required in the Baptismal register from canon 470, §2, which may mean sending a notification to the parish of Baptism.

If the recipient is a subject of another parish priest, all the necessary details must be sent to him, presumably for entry in his own register of Confirmations.

7. Finally a notification must be sent to the Ordinary that this sacrament has been administered, explaining the circumstances which justified it. This is not required, it appears, for registration purposes, but rather as an acknowledgement of episcopal rights, as explained in n. 3.

It is not completely certain whether the Ordinary here mentioned is the Ordinary of the place where the sacrament was administered, or the proper Ordinary of the priest administering it, or the proper Ordinary of the recipient. We were inclined to the view that it is the Ordinary of the recipient, since notice has to be sent to the parish priest of the recipient, and it is necessary to note the recipient's diocese and parish in the particulars of registration; but the wording of n. 7 in the document seems to attach the Ordinary to the minister, and canon 783, §3, asserts the local Ordinary's right to confirm the subjects of another Ordinary "*nisi obstet expressa proprii eorum Ordinarii prohibitio*".

The proper Ordinary of the minister will normally be the Ordinary of the place where the sacrament was conferred, but he is not necessarily the same: a priest incardinated in diocese "A" might, during his vacation, accept the office of administrator of a vacant parish in diocese "B". Since the Ordinary described in n. 7 is "*Ordinarius diocesanus proprius*", it would appear that the Ordinary to be notified is that of "A" whenever this priest confirms in diocese "B" during the period of his office as administrator; if the Ordinary to be notified is the local Ordinary the term, it seems, should have been used in n. 7 as it is in nn. 8 and 9.

However, provided some Ordinary is informed in recognition of episcopal rights, the point is not of great importance,

and probably the best solution is for the notification to be sent always to the Ordinary of the place where the sacrament was administered.

E. J. MAHONEY

CHURCH AND STATE IN ITALY

II—THE FASCIST AND POST-FASCIST ERAS

THE advent of Fascism exercised a disintegrating effect on the *Partito Popolare*. Those members of it with nationalist sympathies and only a tepid faith in parliamentary institutions tended to support the new movement; those on the other hand with democratic leanings looked askance at it, and argued that in parliamentary democracy was to be found the surest bulwark against anarchy. Among these latter there were those who favoured the formation of an anti-fascist parliamentary *bloc*, through an alliance, not merely with the Liberals, but with the Socialists as well. Upon this last proposition Pius XI imposed his personal veto. Mussolini made use of the forms of legality in destroying the Italian parliamentary system instead of uprooting it by extra-constitutional means, to the use of which it would have been difficult to obtain the assent of the crown. Realizing that it would not be easy to obtain a parliamentary majority by the normal method, he cowed the deputies into passing a measure by which the party receiving at the polls the largest number of votes (even if not an absolute majority) would be allotted two-thirds of the seats in the newly-elected Chamber. This secured him the majority he required in 1924. The *Partito Popolare* was reduced from more than a hundred to about thirty deputies, who not long afterwards joined the "Aventine" Opposition and withdrew from the Chamber.

Thus ended the first experiment of Italian Catholics in Christian Democracy. Mussolini disliked the *Partito Popolare* as cordially as he disliked the Liberals and the Socialists, but he did not extend his hostility towards the Vatican, and determined

on a policy of conciliating the latter while attacking the former. In an important speech in 1921 soon after his election to the Chamber of Deputies, he gave the first public indication that he had shed the conventional anti-clericalism he had hitherto professed. Now, convinced that the rift between official Italy and the Papacy, the *dissidio*, as it was called, was gravely weakening the nation, he set his heart on becoming the man who should bring it to a close. In 1922 half a century had elapsed since the Italian occupation of Rome. The atmosphere was now, in some ways more, but in some ways less, favourable to a settlement than had been the case in the 1870s. The most intransigent element both in the Church and in the anti-clerical camp had grown weaker; but on the other hand there was less popular demand for a settlement. Preoccupation with economic problems was distracting attention from politico-ecclesiastical ones, and among the older generation there had grown up a now widespread belief that the most prudent course was to let sleeping dogs lie, and for the Vatican and the Quirinal to maintain a tacit agreement to keep their disagreement intact. But it was not possible for the Fascist party to avoid taking up a definite attitude in the matter of religious policy. Containing both Catholic and anti-clerical elements it presented an ambiguous aspect up to the moment of its accession to power. It could not certainly be affirmed whether it would maintain, or even accentuate, the tradition of *laïcité* which had characterized Italian jurisprudence since the Risorgimento, or whether it would inaugurate a partial return to the epoch when Church and State had been closely connected. On assuming office Mussolini soon left the world in no doubt that it was his intention to make the nation turn its back on its anti-clerical tradition, and seek new strength through an understanding with the Church which to be otherwise than incomplete must involve a settlement of the Roman Question.

In connexion with Mussolini's ecclesiastical policy must be read the story of his conflict with the Freemasons. Setting aside those brethren who dabbled in Occultism, Freemasonry in Italy consisted of the Symbolic rite called "Grand Orient" Masonry and the "Ancient and Accepted" or "Scottish" rite. The former had as its Grand Master Signor Domenico Torri-

giani. It was anti-clerical and inclined towards Positivism. The latter was of less importance and had affinities with Protestantism; its Grand Master was Signor Saverio Fera, pastor of an Evangelical church in Florence, who declared that there should be a Bible in every lodge, a sentiment sure of securing warm approval in the United States. The two rites were at loggerheads. At the time of the march on Rome there were a number of masons in the ranks of the Fascists. Once, however, Mussolini decided on seeking a reconciliation with the Church the relations between Fascism and Freemasonry worsened, though the reasons for this were not exclusively of a religious character. Mussolini was hostile to Masonry on account of its international connexions, believing that it favoured Slav at the expense of Italian interests in the Adriatic. He at first told members of the party that they must choose between Masonry and Fascism, as at an earlier period in his career he had demanded that masons should be expelled from the Socialist party. But he later proceeded to more extreme measures, suppressing the lodges of the Grand Orient rite and imprisoning Torrigiani. The Duce hoped for a time to be able to reach a *modus vivendi* with the lodges of the Scottish rite, but later on suppressed these also. Mussolini's attack on Freemasonry had world-wide repercussions. It made him extremely popular with Catholics of the older generation, but on the other hand it made him enemies. For there were many masons (not only in France) who asserted that Freemasonry provided a bulwark against the "Clericalism" which they dreaded. By attacking masonry of the Scottish rite, which had strong American connexions, he aroused feelings of unfriendliness in the United States. For there, as in other English-speaking countries, membership of a masonic lodge was for many business and professional men a kind of substitute for membership of a church. Later on Mussolini appears to have doubted the wisdom of his campaign against Freemasonry; for he granted permission to those Fascists who had joined lodges in Great Britain to continue membership of them, saying that he recognized the philanthropic and non-political character of English Freemasonry.

But the Duce's hostility to the lodges facilitated the Lateran accords. These have been described so often that there is no

need to recapitulate them in detail. It will suffice to recall that they consisted of a treaty between the Pope and the King of Italy, which recognized the existence of a miniature ecclesiastical state, a concordat regulating the relations of Church and State throughout the kingdom, and a financial convention which provided some measure of reparation for the confiscation of church property which had taken place in the epoch of unification. The comparative lack of interest with which, owing to the lapse of years, the Roman Question had come to be regarded made the conclusion of the agreements easier. The small, if tenacious, body of opposition which manifested itself, found it a less easy task to stir up anti-clerical passions than would have been the case a generation earlier. The great mass of the nation viewed the end of the *dissidio* with quiet satisfaction, and fervent Catholics were naturally enthusiastic, though a minority among them was sore that greater advantages had not been gained.

From the point of view of the general public the most popular thing about the agreements was that they conferred civil validity on marriages contracted in church; for many Italians were too indolent to go through both the religious and the civil rite. The news that relations between the Vatican and the Quirinal had been normalized produced no strong reactions in Europe. In France elderly radicals naturally disliked the settlement. But in governmental circles it was graciously received; one of the first to offer his congratulation was the foreign minister Aristide Briand. The old fear that the removal of the disagreement between Pope and King would automatically lessen French influence in Rome was on the wane. It was not in Europe but in the United States that the most serious misgivings were felt with regard to the Lateran agreements. For an uneasiness prevailed in Protestant and Jewish circles that they might usher in a period in which the assertion that the Roman Catholic and Apostolic religion was the sole religion of the State would be interpreted as affirming that Protestants and Israelites must henceforth regard themselves as only second-class citizens in Italy. In estimating the grounds of this fear it should be remembered that Protestantism had no legal status in the greater part of Italy at the time of the *Risorgimento*, and

that Jews in Piedmont were, before the *Statuto* granted by Charles Albert, excluded from public offices and the liberal professions, forbidden to acquire real property and subjected to special laws of domicile. In the Papal States also their movements were subject to certain restrictions.

The ratification of the Lateran accords wrought no magic change. Some of the clauses they contained were, perhaps of set purpose, loosely worded, being susceptible of a maximum and a minimum interpretation. Those Fascists who disliked the settlement at heart, and accepted it only out of loyalty to the Duce, now sought to whittle away its significance, while the Pope placed a more rigid interpretation upon it.

To the day of his fall there was no open breach between Mussolini and the Vatican, though relations were much embittered by the struggle over the training of youth which flared up in 1931; but other causes contributed to undermine the popularity which Mussolini had enjoyed in an influential section of the Catholic world. Ever since the Treaty of Saint Germain the prevention of the *Anschluss* had been the cardinal point of Italian as of French foreign policy. Italy's relations had been, in consequence, frigid, both with the Weimar Republic and the Third Reich, till the situation became complicated by Italo-German collaboration in Spain. A situation arose in which the Duce had either to acquiesce in the absorption of the Austrian Republic into the Reich or, ceasing his collaboration with Germany in Spain, join with England and France in an anti-German *bloc*, a course which would have gained for him considerable popularity in those Catholic circles where a pronounced drift towards the Left was noticeable.

The Italo-German rapprochement soon ripened into a formal alliance. In seeking an ally on the banks of the Spree, Italy was reverting to an old policy, though under greatly changed conditions. For those circles in Italy in which the Germany of William II had been most admired did not bestow similar approbation on the National Socialist Reich. During the last years of his pontificate Pius XI's relations with the Duce became strained in a way which might conceivably have led to a rupture had not his death, followed by the election of the more conciliatory Pius XII, intervened. When the Great Powers went

to war six months after the conclave it was the fervent wish of the new Pope that Italy might be spared participation in its horrors, as it had been that of Benedict XV twenty-five years earlier. In this desire he was at one with the overwhelming majority of the Italian people, and the fact that Italy's policy was called "non-belligerency" rather than neutrality did not make it less acceptable.

But among those who favoured non-intervention there was not unanimity. The great majority of them along with the Pope desired its continuance throughout the war; but there were others who wished for neutrality only as a stage transitional to a reversal of policy, and ultimate intervention on the side of the Allies. Whether or no Mussolini could have kept Italy neutral to the end of the struggle must remain a matter of speculation. For had he attempted such a course the anti-Fascist parties would doubtless have made a bid to seize power with a resultant civil war in which Germany would have given aid to one side and the Allies to the other. The foreign policy on which the Duce had embarked could have had its only possible chance of success had the Italians been, what they are not, a disciplined and martial people. Once war had been declared there was no uniform attitude towards it on the part of those Catholics who thought about the matter. Setting aside those who were opportunist and willing to be Fascist or anti-Fascist, pro-British or anti-British as suited them best, three currents of opinion were discernible. There were nationalists who believed in Italy's imperial mission, and thought it her destiny to occupy the position hitherto held by Great Britain in the Eastern Mediterranean. At the opposite extreme were those who held that military defeat would be a not unreasonable price to pay to be rid of Fascism. Midway between these two, and perhaps numerically stronger than either, was a third school. It hoped for an early end to the war and looked forward to a give-and-take settlement in the bringing about of which the Holy Father was to have a share. It felt sure that Britain would soon be convinced of the reasonableness of such a course. By the end of 1942, when Italy had been at war for two years and a half, it was plain that Mussolini had placed upon her shoulders a load she was unable to bear. But the nature of the Government which would succeed him was

not yet clear. The enemies of the regime ranged from avowed Communists to those who desired to substitute for Mussolini's Government one which would be conservative, Catholic and monarchical. In the end the *coup d'état* which brought about the change came not from the Left but from the Right, in fact from the King himself, an indication that a restoration of Liberalism, if such a thing was possible, might now be looked for.

That Mussolini's fall would be followed by an anti-clerical outbreak of extreme violence had long been predicted, and, had this event occurred in time of peace, such might have been the case. But, having regard to the circumstances under which it took place, and the activities of Catholics in the Resistance movement, the anti-Catholic elements in Italy were shrewd enough not to show their hands too quickly. The war therefore ended without the issue of "Clericalism" being raised. But the Constituent Assembly cannot avoid the question whether or not the Catholic religion is to continue to enjoy official recognition by the State.

If we ask ourselves how this question is likely to be answered we must first seek a reply to another which is often put: "In what sense is Italy to be regarded as a Catholic country?" Sometimes we hear it said that Italians are conspicuous for their devotion to the Catholic Church; at others that only women, peasants and beggars are religious and that all the educated men are atheists. Now, taken as a whole, there is no doubt that the Italians are not as religious as the Irish, the lower classes in Poland, the Flemings, the Bretons, the Rhinelanders, the Tyrolese or the Basques. Yet the Catholic Church in Italy exercises more influence and has a greater hold on the population than that possessed in this country by the Church of England and the Free Churches combined. But Catholicism from its nature arouses more opposition than does Protestantism, and so we meet with more hostility towards the Church in Italy than towards the Protestant sects in England. To avoid misunderstanding, however, when discussing this matter, it is necessary to grasp the fact that in newspapers and in books the word "Catholic" in connexion with Italy is used in more than one sense. This was made very clear at the time when the Holy See

prohibited "Catholics" from voting at the election of deputies, for, since practically the whole country was nominally Catholic, this was tantamount to prohibiting the entire nation from going to the polls. Yet the newspapers were in the habit of calling those who obeyed the Pope "Catholics" as if those, who did not, were not. Almost the whole of Italy, as has been said, is nominally Catholic. Native Protestants are numerous only in some of the Alpine Valleys in the north-west. The Protestants of this region are called Waldenses (*Valdesi*). Since the introduction of religious toleration some of them have migrated to other parts of Italy. The large towns have contained a certain number of Protestants of foreign birth. The Anglicans, Presbyterians and Lutherans have not as a rule sought to make converts among Italian Catholics, though an attempt, sponsored by Archbishop Benson and Dr. Wordsworth, Bishop of Salisbury, was made to win over the Italians to a sort of Anglicanism many years ago, the Prayer Book being translated for that end.¹ The American Methodists, on the other hand, have expended considerable energy in attempts to make proselytes in Italy. The number of converts made has not, however, been large. One of the favourite projects of the Methodists was to erect on Monte Mario a temple which should overshadow St. Peter's. Italians do not take very readily to Protestantism unless they have some material inducement to do so. A few have, however, embraced it under the influence of English or American wives. The Protestants in Italy have been too few to play any conspicuous part in public life, though the country has had one Protestant Prime Minister, Sidney Sonnino.

As a poor country Italy has never offered the same scope to Jewish commercial talent as Britain, Germany and the United States and, except in a few towns such as Leghorn, Pisa and Ancona, the Jewish communities have been relatively small. Italy has had two Prime Ministers of Jewish parentage, Sonnino (who, as has been mentioned, was brought up a Protestant) and Luigi Luzzatti, a noted financial expert. Setting aside the Protestants and Jews, the rest of the population may be roughly

¹ In 1862 an attempt was made to found an Italian National Church in which Mass was to have been said in the vernacular. It obtained the support of one member of the Hierarchy, Mgr. Caputo, Bishop of Ariano, but almost immediately collapsed.

divided into four categories: (1) the Catholics, whom their critics or opponents call "clericals" (a word whose significance will shortly be explained), but who call themselves "Catholics"; (2) practising Catholics who are not "clericals"; (3) non-practising Catholics and (4) unbelievers. Beginning with this last category it may be said that it is not easy to assess its numbers. Some men will speak of themselves as believers or unbelievers according to the mood they happen to be in. Others again, after for many years declaring themselves to be unbelievers, will on their death-beds declare that they believe. Then again there have been many persons who in their hearts are Christian believers, but who would not publicly acknowledge this, lest they should be injured professionally at a time when it was unfashionable to express belief in Christianity. Free thought, and even atheism, became in the latter part of the last century extremely prevalent among doctors, lawyers, university professors and students. Among these last the number of youths who declared themselves to be atheists is said in some universities to have been from 60 to 80 per cent of the students. To be an expriest was during one period even a recommendation for appointment to a teaching post in a University. From the professional class free thought spread down to the artisans in the large towns. The number of avowedly free-thinking women in Italy has not been large, but may at any moment increase. Coincident with the appearance of the Popular Party, and later with the advent of Fascism to power, militant free thought became less fashionable and, though the Fascist party had its free-thinkers, became to some extent unpopular. The number of persons inscribed on the census papers as having no religion at one time reached a total of nearly a million, in addition to about half a million others who refused to make a declaration of their religion. But in 1931, when Mussolini had been in office for nine years, only 17,000 persons gave themselves out as having no religion.

An equally important question is, what is the number of practising Catholics compared with non-practising ones? The overwhelming majority of the population is baptized, married and buried with Catholic rites; statistics of attendance at Sunday Mass and of Easter Communions are not, of course, collected by Government officials. A recent Catholic estimate

(whose worth it is not easy to test) places the number of practising Catholics at two-fifths of the population. This proportion would be higher than that found in France, but lower than those in Eire, or in the Rhineland. In the matter of attendance at Sunday Mass, there is a considerable disproportion between the sexes, women forming a much larger proportion of the church-going population than do men, large numbers of whom are too indolent to hear Mass. The "militant" Catholics, that is to say those who are members of the various Catholic organizations and attend to the directions of the Holy See on social and politico-religious questions, are called by their opponents "clericals". Naturally we cannot ascertain their strength from the census reports; but some light is thrown on it by the number of votes cast for Catholic candidates in municipal and parliamentary elections. Up till recent years there have been marked contrasts between the religious conditions prevailing in the north and those in the south, though these have been diminished of late by the opening up of the southern provinces. In the large urban centres of the north almost all outward manifestations of religion (with the exception of funerals) seemed to have been driven within the walls of the churches by the action of Radical or Socialist municipal councillors. Manifestations of opposition to the Church and her influence, only too readily met the eye. There was a strange sensation of being in a country which was Catholic and yet at the same time not Catholic. Churches were ubiquitous while irreligion was rampant. In the south it was otherwise. Here in the large towns lamps burnt before the images of saints at the street corners and men of the more prosperous classes would be seen raising their hats as they passed. No matter how anti-clerical town councillors might feel, they could not repress the outward expression of religious feeling, so interwoven was it with the life of the people. Yet a comparison between North and South Italy in the matter of religion was not without its paradoxes. When the Holy See forbade Catholics to go the poll at parliamentary elections there were many abstentions in the north, but few in the south. When at last this policy was reversed and a Catholic parliamentary party was formed, it achieved striking successes in the north, but made little headway in the south. This, no doubt, is largely to be

explained by the greater apathy of the South Italian, a characteristic which suggests that in the event of a prolonged persecution of the Church less power of resistance might, owing to the lethargy of the southern temperament, be shown in the south than in the north.¹

The ecclesiastical settlement of 1929 was the expression of a particular phase in the relations of Church and State through which Italy was passing in the nineteen-twenties, and it does not seem that it will be in harmony with public feeling tomorrow. But among the opponents of the late Duce considerable difference of opinion exists as to what should be done. The Christian Democrats would, of course, like to keep the agreements intact, or even, were it possible, to substitute for the existing Concordat one more favourable to the Church. Of this there is but little prospect. Some of the more moderate Liberals, while not viewing the Concordat with enthusiasm, would nevertheless favour its retention, preferring an alliance with the Christian Democrats to one with the Socialists. Other Liberals join with the parties of the Left in repeating "the Concordat must go"; and they do this, not merely for reasons of internal politics, but also because they believe that its retention would compromise their country in the eyes of powerful sections of foreign opinion. Most of the Liberals, together with the more moderate Socialists, would probably wish to see the Treaty of the Lateran retained, and it may be safely affirmed that it would be observed by any Government which would have respected the Law of Guarantees.² But many Italians were dissatisfied even with this measure, holding that a Liberal Italy should have no dealings with the Papacy. They professed especial indignation against Article I which declared the person of the Pope to be inviolable. Crispi on one occasion demanded its abrogation, saying that, if it contemplated the commission by the Pope of a criminal offence, it was gratuitously insulting to him, and that, if it envisaged the commission by him of a political one, then it constituted a menace to the safety of the State. The present situation is

¹ The possibility that an independent state may one day be again formed in Southern Italy cannot be completely be set aside.

² Since the Lateran Treaty was concluded between the Papacy and the House of Savoy it has been argued that the fall of the dynasty necessitates the conclusion of a new treaty between the Holy See and the Italian Republic, if such is desired.

complicated by the declaration of Pius XI that the Treaty and the Concordat were inseparable. Few utterances of the late Pope have been more criticized than this, and Dr. D. A. Binchy in his *Church and State in Fascist Italy* has argued that considered as a juridical thesis the papal contention cannot be sustained. (pp. 247 ff). Pius XI's words may, and very probably did, check a movement on the part of the anti-clerical Fascists to procure a repudiation of the Concordat in 1931; but that the Holy See would, in the circumstances which have now arisen, repudiate the Lateran Treaty in the event of the repudiation of the Concordat by the State seems at least doubtful. In the event of the Treaty of the Lateran being repudiated, the Law of Guarantees would presumably come back automatically into force. But no one anticipates a solution along these lines.

Those who desire the repudiation of the Treaty of the Lateran do not wish for a return to the situation of 1871-1929, but rather for the creation of one in which the Pope would be compelled to leave Italy. This has always been the goal of the extreme anti-clericals, some of whom have hoped to interest the Anglo-Saxon powers in their plans, hinting that the Papacy transferred to Malta or to Brazil might prove a serviceable instrument for the advancement of British or American political influence. It is not easy to assess what degree of opposition inside Italy would be provoked by strong anti-clerical measures. But it may be safely said that the repeal of the new marriage laws, and a return to the day when two ceremonies were necessary for those who wished to be civilly and canonically married, would evoke widespread discontent.

Only the most cautious generalizations about the future are justified. The present ministerial coalition is unstable and clearly represents only a temporary phase. It must be succeeded by a Government more conservative, or less so, probably the latter. There are at present four main trends of democratic political thought in Italy: Liberal, Christian, Socialist and Communist. The Liberals derive their support from the industrialists and the wealthy professional classes; the Christian Democrats naturally look to the zealous Catholics of all kinds, and especially to the peasants. The Socialists have a certain measure of support in the professional classes and no doubt also

among the older artisans in the towns. The Communists look for support to the young workers and have a certain following among the peasants. They have, moreover, two advantages over the other parties. They possess a larger measure of internal cohesion and can offer greater attractions to a defeated people. The Liberals can count on a certain backing from the English Conservatives and from American business men. The Socialists enjoy the favour of the English Labour Party; the Communists naturally that of Russia. The Christian Democrats have the sympathy of the Vatican and that of Christian Democratic parties in other countries. But feeling towards them is, for various reasons, tepid in the Anglo-Saxon world, one being that the spread of religious and ethical doctrines tending to reduce the Italian birth-rate would be widely welcomed in Britain and America. The alternative Governments to the present one seem to be a coalition of Liberals and Christian Democrats or one of Socialists and Communists. The latter would, of course, favour secularization of the State, though it might as a measure of prudence abstain from moving rapidly in this direction. The former would not be a novelty in Italian history; for the ministries which held office between 1919 and 1922 were coalitions of Liberals and adherents of the *Partito Popolare*. A coalition of Catholics and moderate Liberals might then perhaps have governed Italy for a long time to come, had not the more nationalistic elements in both parties felt the attraction of the Fascist magnet.

At present the religious question would render the existence of a new coalition of Catholics and Liberals precarious. The Liberal Right has traditionally been composed of Catholics who have become irritated with the clergy, and of free-thinkers who hold that religion instead of being persecuted should be allowed to die a painless death, or who reluctantly believe that priests are a necessity as without them women would grow unmanageable. But the Liberal Left has always contained the bitterest enemies of the Church in Italy, men more hostile to her often than the Socialists, some of whom have retained a sentimental regard for religion. But there is another respect in which the Christian Democrats might find the Liberals allies of dubious value. For, while a generation ago Liberalism was the creed of men in the prime of life, today it tends to find its leaders in elderly, old, or

very old men. The younger Liberals may be expected to drift gradually into the Socialist camp. The third alternative, that of a coalition of Christian Democrats and Socialists, would most likely lead to a split among the former, issuing in the formation of a Catholic party of the Right. In all these contingencies some change in the relations between Church and State seems inevitable, but its extent is not at the moment predictable, and economic pressure may prevent the religious issue from assuming critical proportions at an early date.

HUMPHREY J. T. JOHNSON

PRIESTLY VIRTUES

II—HUMILITY

MORE than anything else, the present-day priest should preach and reflect in his life the virtues that the world would not have known without the revelation of Our Lord's Gospel. He should also live these virtues under the specific form that Christ gave them. There is a humility that the world admires, a humility that deeper pride can assure, but which is hardly Christ-like. Like meekness, true humility is far from being a worldly ideal. That based on reason or ordinary human prudence is not the same as that based on Faith.

One of the greatest doctors of humility is undoubtedly St. Augustine. Learning its value by hard, personal experience, he saw its need in his own contemporary world: a world proud of its "modern" dialectic and Neo-Platonism, a world disturbed by Manicheans, Donatists and Pelagians. St. Augustine saw pride in the Manichean conception of evil, in the Donatist theories of Pharisaical "legal holiness", as well as in the Pelagian disregard of grace and prayer. If we realize the influence of St. Augustine upon the mentality of the Middle Ages, we understand how this mentality remained primarily Christian because it was humble. The application of the lesson to our present world with its own Manicheans, Donatists and Pelagians need

not be developed, although such an application offers much subject-matter for meditation.

In letters, sermons and tracts, St. Augustine talks about the importance and the nature of true humility. He does not treat of its degrees in the same way as St. Benedict does, but he shows how we should practise it at each stage of the spiritual life.

Perhaps the most well-known text is the famous letter 118 to Dioscorus. He writes: "To (the Word of God) I desire you to submit yourself with unreserved piety, and I wish you to prepare for yourself no other way of seizing and holding the truth than that which has been prepared by Him who, as God, saw the weakness of our goings. In that way the first part is humility; the second, humility; the third, humility: and this I would continue to repeat as often as you might ask direction; not that there are no other instructions which may be given, but because, unless humility precede, accompany, and follow every good action which we perform, being at once the object which we keep before our eyes, the support to which we cling, and the monitor by which we are restrained, pride wrests wholly from our hand any good work on which we are congratulating ourselves.¹ All other vices are to be apprehended when we are doing wrong; but pride is to be feared even when we do right actions, lest those things which are done in a praiseworthy manner be spoiled by the desire for praise itself. Wherefore, as that most illustrious orator, on being asked what seemed to him the first thing to be observed in the art of eloquence, is said to have replied, 'Delivery'; and when he was asked what was the second thing, replied again, 'Delivery'; and when asked what was the third thing, still gave no other reply than this, 'Delivery'; so if you were to ask me, however you might repeat the question, what are the instructions of the Christian religion, I would be disposed to answer always and only, 'Humility', although, perchance, necessity might constrain me to speak also of other things."²

¹ The original Latin of these last lines is typical of St. Augustine's happy use of antithesis: "Nisi humilitas omnia quaecumque bene facimus et praecesserit, et comitetur, et consecuta fuerit, et proposita quam intueamur, et apposita cui adhaereamur, et imposita qua reprimamur, jam nobis de aliquo bono facto gaudentibus totum extorquet de manu superbia".

² Ch. 3, No. 22.

St. Augustine insists upon the fact that humility is peculiar to the Gospel. He compares it to fresh water whose source will not be found in foreign lands among strange peoples such as Epicureans, Stoics, Manicheans, Platonists, but only in the land of Christ. "Servet humilitatem quae paene una disciplina christiana est."¹ "Nulla nostra salus esset nisi Christus humilis pro nobis fieri dignatus esset".² It is this that makes the practice of humility so important for the fervent Christian. "Itane magnum est esse parvum, ut nisi a te qui tam magnus est fieret, disci omnino non potest?"³

Humility permeates the whole of the Gospel. The humility of the Incarnation finds its fulfilment and perfection in that of the Redemption. In his sermons and in his commentary upon St. John, St. Augustine brings out the humility of the penitent sinner, of the publican, of the centurion and of the little children that Our Lord blessed. Upon the lips of Jesus himself he puts the words: "Humilis veni; humilitatem docere veni; magister humilitatis veni: qui ad me venit incorporatur mihi; qui ad me venit humilis fit; qui mihi adhaeret humilis erit."⁴

Should not the priest, daily meditating upon the Gospel, be a model of the first virtue it teaches? Should not he who listens attentively to the words of the Master, preach humility to his flock, even though, like that of Christ, his preaching should sometimes take the form of a silent sermon? "Vide, O homo, quid pro te factus est Deus; doctrinam tantae humilitatis agnosce, etiam in nondum loquente doctore."⁵

The Sign of the Cross is the sign of humility. "Signum Christi est humilitas ejus." It is a sign that opens and closes every priestly function. It is a sign of blessing, of absolving, of consecrating. If it is to be a sign of victory, let it be first a sign of lowliness. Let it be planted in ordinary ground before being placed on high. May the priest use it in the secrecy of his oratory before signing himself in the lofty pulpit. May it be a constant reminder to the "successful" priest that it is a sign of humility, the hall-mark of the Faith that has given him the exalted position he enjoys.

SEBASTIAN REDMOND, A.A., B.A.

¹ Sermon 285.

² Sermon 351.

³ *De Sancta Virginitate*, 35.

⁴ *In Joan. Evang.*, 25, No. 16.

⁵ *Sermon* 188, No. 3.

EUCCHARISTIC TERMS IN THE LITURGY

I. COENA DOMINI

HAVING been requested by the Editor of THE CLERGY REVIEW to prepare a series of liturgical notes, I have tried to find a subject likely to prove of interest to the readers of this periodical, especially priests, and I have decided on the Eucharist. The Eucharist is indeed a well-nigh inexhaustible topic—*De Eucharistia nunquam satis*, and for this very reason it remains an ever-flowing source of theological speculation. St. Leo the Great's well-known words when writing on Our Lord's Passion may aptly be applied here: *Cum ipsa materia, ex eo quod est ineffabilis, fandi tribuat facultatem, nec possit deficere quod dicatur, dum nunquam potest satis esse quod dicitur*.¹

I propose, therefore, in this series to examine the different names given to the celebration of the Eucharist in the Missal, chiefly in those pregnant prayers known as the *Postcommuniones*—the prayers recited by the priest after having received Holy Communion, that is, at one of the most solemn moments of the Mass. Those prayers are the fruit of some sixteen or seventeen centuries of Christian belief in the divine reality of the Eucharist considered in all its aspects and effects. The terms in which these prayers are couched are so very realistic and obvious that there is no room for misunderstanding their meaning and import. It is a pity that theologians do not stress more this liturgical argument in their excellent theological manuals. To the witness of the *Postcommuniones*, I shall add here and there other testimonies from Christian antiquity, and, whenever possible, from the New Testament itself.

Readers should remember that the terminology employed through the centuries to designate the Eucharist has been subject to varying fashions. The now familiar term *Missa*—*Mass*, did not become common until relatively late. It is interesting, again, to note that St. Ambrose never makes use of the word "Eucharist", but usually speaks of "the Mysteries or

¹ Serm. I de Pass. Domini. First Lesson, Second Noct. on Palm Sunday.

Sacraments",¹ while St. Augustine's favourite expression is "Communion".

As the names used in the Missal for the Eucharist are so varied, I shall group them under different headings, according to their basic import:

(i) *Coena Domini, convivium, nutrimentum, cibus, corpus* (and many others).

(ii) *Communio, commercium* (or *commercium*), *consortium, participatio, frequentatio, perceptio*—*synaxis, collecta*.

(iii) *Eucharistia, eulogia* (*eulogia mystica, divina*), *sacrificium laudis*.

(iv) *Fractio panis*.

(v) *Memorial, anamnesis, commemoratio, Testament, renewal*.

(vi) *Missa, Dominicum, oeconomia*.

(vii) *Mysterium fidei, mystagogia, mysteria, sacramenta, liturgy, anaphora, Sacrum (sacra), res sacrae, res divinae*.

(viii) *Sacrificium, actio, agenda, hostia, immolatio, libamina, munus (munera), oblatio, prosphora*.

(ix) *Subsidia, remedia, medicina, medicinalis operatio*.

I. *Coena Domini* (Δείπνον Κυριακόν), *The Lord's Supper*.—This seems to have been the earliest phrase to designate the celebration of the Eucharist. When St. Paul wrote his first epistle to the Corinthians, about the year 56, the expression *Coena Domini* or *Coena Dominica*, was evidently in current use among the faithful. St. Paul's words: "When you assemble together, there is no opportunity to eat the Lord's Supper" (1 Cor. ii, 20) imply that "Supper of the Lord" was the ordinary name for this central Christian rite. From St. Paul the expression eventually passed on to the Liturgy. We cannot trace the exact date when this took place: but our earliest Sacramentaries style Maundy Thursday simply *Feria Quinta in Coena Domini*—the Thursday of the Lord's Supper. When at a much later period the Solemn Commemoration of the institution of the Eucharist was added to the Liturgy, the new feast took its name from the principal element of the Eucharistic repast—*Corpus Domini*—the Lord's Body. Thus we are continually reminded of the fact that the Eucharist is essentially

¹ I am grateful to Dom Hugh Connolly, of Downside, for having called my attention to this interesting fact.

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a sacred meal or banquet; that in it Our Lord gives Himself to the faithful as food, as real nourishment. This belief has inspired a great number of liturgical passages, for example St. Thomas's Antiphon for the Magnificat at the Second Vespers of Corpus Christi:

O sacrum convivium, in
quo Christus sumitur.

O sacred banquet, wherein
Christ is received.

Fr. D'Arcy's translation:
"Holy exceedingly is the Sup-
per of the Lord, wherein we
do feed on Christ."¹

The same Angelic Doctor refers in various ways to this aspect of the Eucharist in his hymns for the same Feast of Corpus Christi:

In supremæ nocte coenæ
recumbens cum fratribus, etc.

On the night of that Last
Supper

Seated with his chosen band,
etc.

Noctis recolitur coena novis-
sima, etc.

Upon this hallowed eve
Christ with His brethren ate,
etc.

Se nascens dedit socium,
convescens in edulium, etc.

At birth our brother he be-
came,
at meat himself as food he
gives, etc.

In glowing words the Saint gathers together his thoughts in his *Sermo de Corpore Domini*. As this passage is not very familiar to priests, we may be allowed to quote some lines here in Fr. D'Arcy's translation²:

"O table of the infinite God! The many marvels of this feast amaze the mind: it is luscious beyond all dainties, delicious beyond the rarest delicacies, more fragrant than any odour, more pleasing

¹ *Thomas Aquinas. Selected Writings*. Edited by the Rev. Father M. C. D'Arcy, in *Everyman's Library*, n. 953, p. 5.

² The full sermon may be found in the same work quoted in the last footnote, pp. 24-29.

than any form of grace, more desirable than every other food. This is the banquet to which Christ entertained those who on earth were His companions, sitting with Him at table. . . . O living Bread, begotten in heaven, bared in the womb of the Virgin, baked in the furnace of the Cross, brought forth to the altar under the disguise of the wafer. . . ."

As we should expect, in all the Liturgies this notion of the Eucharist as a meal comes to the fore when the moment of Communion draws nearer. In the Latin Missal, the priest greets the Divine Food with the words:

Panem coelestem accipiam
et nomen Domini invocabo . . .

Corpus Domini Nostri Jesu
Christi custodiat animam
meam in vitam aeternam.
Amen.

I will take the Bread of
heaven, and call upon the
name of the Lord . . .

May the Body of Our Lord
Jesus Christ preserve my soul
unto life everlasting. Amen.

Similar words precede the drinking of the chalice, and shortly after the Communion, the priest prays:

Corpus tuum, Domine, quod
sumpsi et Sanguis quem po-
tavi, adhaereat visceribus meis,
et praesta ut in me non re-
maneant scelerum macula,
quem pura et sancta refecerunt
sacramenta.

May thy Body, O Lord,
which I have received and thy
Blood which I have drunk,
cleave to my inmost parts: and
grant, that no stain of sin may
remain in me, whom thy pure
and holy sacraments have re-
freshed.

In the Mozarabic Missal the priest's greeting before Holy Communion is as follows:

Domine Deus meus, da mihi
Corpus et Sanguinem Filii tui,
Domini Nostri Jesu Christi,
ita sumere, ut per illud re-
missionem omnium pecca-
torum merear accipere.

Ave in aevum, sanctissima
Caro Christi!

Ave in aevum, coelestis po-
tus!

O Lord my God, grant to
me that I may receive the Body
and Blood of thy Son, our Lord
Jesus Christ, and thus through
them obtain the remission of all
sins.

All hail, most holy Flesh of
Christ!

All hail, heavenly Drink!

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In the Coptic Liturgy, Communion is preceded by this act of faith :

Corpus sanctum et Sanguis pretiosus, purus, verus Jesu Christi Filii Dei nostri. Amen.

Corpus et Sanguis Emmanuelis Dei nostri, hoc est in rei veritate. Amen.

Credo, credo, credo et confiteor usque ad extremum vitae spiritum hoc esse Corpus vivificum Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi.

The sacred Body and the precious, pure, true Blood of Jesus Christ, the Son of our God. Amen.

These are in very truth the Body and the blood of Emmanuel our God. Amen.

I believe, I believe, I believe and I will confess until my last breath, that this is the life-giving Body, O God, of thy only begotten Son, our God and Saviour Jesus Christ.

This explicit faith of the Church in the Eucharist as the regal banquet at which the faithful of all ages have been nourished with the Body and the Blood of Christ, is expressed in a thousand ways in the *Postcommuniones*, of which I have spoken above. I do not think the Latin vocabulary contains any more words to signify the physical action of eating and drinking and its effects of growing, being nourished, etc., than those which are to be found in these prayers. Note also the rich variety of expression to indicate that what the faithful receive in the Eucharist is indeed, truly and really, the Body and the Blood of Christ.

First of all, the Eucharist is the Christian banquet, the repast of love and charity *par excellence*. Here are a few liturgical passages :

Suscipe (gratias) per manus gloriosae semper Virginis Mariae, ex qua carnem illam assumpsisti, cujus in hoc salutari convivio meruimus gustare dulcedinem.¹

Receive (our thanks) from the hands of the ever glorious Virgin Mary, from whom Thou didst take that flesh, the sweetness of which we have been granted to taste in this banquet of salvation.

¹ Postcomm. 27 Feb. (Feast of St. Gabriel of O.L. of Sorrows).

Deus qui beatum Paschalem . . . mirifica erga Corporis et Sanguinis tui mysteria dilectione decorasti: concede propitius, ut quam ille ex hoc divino convivio spiritus percipit pinguidinem, eandem et nos percipere mereamur.¹

Coelisti convivio fac nos nuptiali veste indutos accumbere . . .²

O God, who didst imbue Bl. Paschal . . . with a wonderful love for the sacred mysteries of thy Body and Blood: vouchsafe that we may draw from this divine banquet the same spiritual riches as he received.

Grant, O Lord, that we may sit at the heavenly banquet clothed in the nuptial garment. . . .

Secondly, in the Eucharist the communicants are:

(i) *refecti* (refreshed, restored, strengthened).

Refecti cibo spiritualis alimentiae . . .³

Refecti cibo potuque coelestis . . .⁴

Divinis refectioni mysteriis . . .⁵

Refecti participatione muneris sacri . . .⁶

Coelestibus refectioni sacramentis . . .⁷

Coelestibus refectioni mysteriis . . .⁸

Refecti vitalibus alimentis . . .⁹

Divini muneris fonte refectionis . . .¹⁰

Refecti pane coelesti . . .¹¹

Angelorum pane refectionis . . .¹²

Hostia salutari refectionis . . .¹³

Refreshed with the food of spiritual nourishment . . .

Refreshed with the heavenly food and drink . . .

Refreshed by the divine mysteries . . .

Refreshed by the sharing in this holy gift . . .

Refreshed by the heavenly sacraments . . .

Refreshed by the heavenly mysteries . . .

Restored by this life-giving food . . .

Refreshed at the fountain of divine blessings . . .

Being strengthened with heavenly bread . . .

Strengthened with the bread of Angels . . .

Strengthened with the saving Victim . . .

¹ Id. 17 May (St. Paschal Baylon).

² Id. 11nd Sunday in Advent.

³ Id. 9 Feb.

⁴ Id. Eve of the Epiph. Com. of St. Telesphorus.

⁵ Id. Feast of the Holy Family.

⁶ Id. Maundy Thursday.

⁷ Id. 6 May.

⁸ Postcomm. 21 June (St. Aloysius).

⁹ Id. 27 Dec. (St. John Ev.).

¹⁰ Id. 12 Feb.

¹¹ Id. Solemnity of St. Joseph.

¹² Id. 20 July.

¹³ Id. 26 May.

(ii) *repleti* (filled, replenished).

Spiritualibus nos repleant
alimentis . . .¹

Repleti muneribus sacris . . .²

Salutaribus repleti mys-
teriis . . .³

Repleti alimonia coelesti . . .⁴

Corporis sacri et pretiosi
Sanguinis repleti libamine . . .⁵

Mysticis repleti sumus mys-
teriis et gaudiis . . .⁶

May thy sacraments fill us
with spiritual food.

Being replenished with thy
holy gifts . . .

Being filled with the mys-
teries of salvation . . .

Filled with the heavenly
food . . .

Filled with the participation
of thy sacred Body and pre-
cious Blood . . .

We have been filled with
mystical desires and joys.

(iii) *recreati* (renewed, re-invigorated, refreshed).

Quos tuis mysteriis recre-
asti.⁷

Sacris recreati mysteriis . . .⁸

Spirituali poculo recreati . . .⁹

Those, whom Thou hast re-
newed with thy mysteries.

Re-invigorated with these
sacred mysteries . . .

Refreshed with spiritual
drink . . .

(iv) *satiati* (fed abundantly, satiated).

Salutaris tui, Domine, mu-
nere satiati . . .¹⁰

Satiasti familiam tuam mu-
neribus sacris.¹¹

Quos uno pane coelesti sati-
asti.¹²

Divini muneris largitate
satiati . . .¹³

Satiated, O Lord, with thy
saving gift . . .

Thou hast with sacred gifts
allayed the hunger of thy
family.

Whom Thou hast fed with
one bread from heaven.

Being filled with the abun-
dance of thy divine gift . . .

¹ Id. Wednesday, IVth Week in Lent.

² Id. 14 Jan.

⁴ Id. 28 March.

⁷ Postcomm. Passion Sunday.

¹⁰ Id. Ember Week, Wednes., Advent.

¹¹ Id. 2nd Mass Christmas. Com. St. Anast.

¹³ Id. Friday after Quinquag.

³ Id. Octave of the Ascension.

⁵ Id. 1 Aug.

⁶ Id. 6 March.

⁸ Id. 18 Feb.

⁹ Id. 28 March.

¹² Id. Saturday in Passion Week.

Quos sacramentis Paschalibus satiasti.¹

Quos coelesti dono satiasti.²

Those whom Thou hast fed with these Paschal sacraments.

Those whom Thou hast filled with thy heavenly gift.

(v) *vegetati* (invigorated, quickened).

Divinis vegetati sacramentis.³

Coelestis vitae munere vegetati . . .⁴

Redemptionis nostrae munere vegetati . . .⁵

Sacro munere vegetati . . .⁶

Coelestibus sacramentis vegetati . . .⁷

Being quickened by thy divine sacraments.

Nourished with the food of heavenly life.

Quickened by the gift of our redemption . . .

Invigorated by thy sacred gift . . .

Invigorated by thy heavenly sacraments . . .

(vi) *instaurati* (renewed, restored).

Coelestibus instaurent alimentis . . .⁸

May they restore us with heavenly refreshment.

(vii) *nutriti* (fed, nourished).

Angelorum esca nutritos . . .⁹

Ad vitam nutriamur aeternam.¹⁰

Fed with the food of Angels.

May we be nourished unto life eternal.

(viii) *pasti* (fed, nourished).

Sanctificet nos, qua pasti sumus, mensa coelestis.¹¹

Aeternitatem nobis conferat, qua pasti sumus, mensa coelestis.¹²

May the heavenly table, of which we have partaken, sanctify us.

May the heavenly table, of which we have partaken, confer upon us life everlasting.

¹ Id. Easter Week.

² Id. IIInd Sunday after Epiph.

³ Id. Easter Saturday.

⁴ Id. IVth Sun. after Epiph.

⁵ Id. Wednesday, IIIrd Week in Lent.

⁶ Id. Vth Sunday after Pentec.

⁷ Id. Saturday after Quinquag.

⁸ Id. XVIIIth Sun. after Pent. ⁹ 26 July.

¹⁰ Id. 21 June.

¹¹ Id. 6 May.

¹² Postcomm. 30 April.

EUCHARISTIC TERMS IN THE LITURGY 111

Coelestibus pasti deliciis.¹

Nourished with heavenly delights.

Coelesti dape, qua pasti sumus.²

The heavenly banquet, at which we have been nourished.

Unigeniti Filii tui, cujus coelesti mysterio pascimur et potamur.³

Thy only begotten Son, whose heavenly mystery has become our food and drink.

Sacrificia, Domine, paschali-
bus gaudiis immolamus:
quibus Ecclesia tua mirabiliter
et pascitur et nutritur.⁴

We offer Thee, O Lord,
with the paschal joys, the Sacri-
fice by which thy Church is
wonderfully fed and nourished.

(ix) *saginandi* (fattened, feasted).

Even this powerful and somewhat crude word—used by Tertullian in the famous passage, “caro corpore et sanguine Christi vescitur, ut et anima de Deo saginetur”⁵—is employed by the Liturgy. It occurs once, in the *Secreta* for the Mass of 14 September:

Jesu Christi, Domini nostri,
Corpore et Sanguine saginan-
di . . .

We are now about to be
feasted with the Body and
Blood of our Lord Jesus Christ.

Many years ago I saw the idea here expressed by the word *saginandus* embodied in one of the Christian inscriptions of the Roman Catacombs, then (and, I think, still) preserved in the Lateran Museum. The word used in the inscription is different, but the meaning is the same. The inscription is

NVTRICATVS DEO CRISTO

which may be translated either “Nourished on Christ, our God” or “Nourished for Christ, our God”. In either version the phrase conveys with stupendous force the emphatic realism of the early Christian faith in the Eucharist as the divine food on which we are reared as nurslings for eternal life.

¹ Id. 26 May (St. Philip Neri).

² Id. 5 July.

³ Id. Christmas Eve.

⁴ Id. Wednesday in Easter Week.

⁵ *De resurrectione carnis*, c. 8; *P.L.*, II, 806.

This inscription will probably remind my readers of the famous *graffiti* of the Catacombs, where the Sacrament of the Eucharist is represented as a banquet: the faithful sit, or recline, around the table, on which is the Eucharistic bread and the Fish, the IXΘYC, which, of course, is one of the primitive symbols of Christ—"Jesus Christ, the Son of God, the Saviour".

It is interesting to find that allusions to the Eucharistic IXΘYC occur in the two most famous inscriptions of Christian antiquity, namely, those of Pectorius of Autun and of Abercius of Phrygia. We transcribe here part of the latter in the excellent English version of Cardinal Moran, of Sydney:

Abercius is my name.
I am a disciple of the pure Shepherd
who feedeth his flocks
on the mountains and plains,
who hath great eyes
that penetrate everywhere.
And He taught me
the faithful lessons of life.
He sent me to Rome
to contemplate royal dignity
and to behold the golden-mantled,
the golden-sandalled Queen:
I saw there a great people
having a glorious standard.

Everywhere Faith led the way
and set before me my food—
the IXΘYC from the fountain,
all pure and mighty
whom the chaste Virgin enfolded,
and gave to friends
to eat forever,
with richest wine:
with bread ministering the mixed cup.

The concluding distich of the inscription of Pectorius of Autun (beginning of the third century) runs as follows:

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Salvatoris Sanctorum dulcem sume cibum,
Manduca esuriens IXΘYN tenens manibus.

(Eat the sweet food of the Saviour of the sanctified:
take in thy hands, O hungry one, and eat this FISH.)

ROMANUS RIOS, O.S.B.

NOTES ON RECENT WORK

PHILOSOPHY

ONE would hardly think that the troubles and disturbances which inevitably accompanied the Second World War would have been conducive to philosophical studies. But evidently they were not allowed to interfere much with the work of the School of St. Thomas Aquinas at Louvain, and the brief period which has elapsed since the end of hostilities has been marked by what one can only call a spate of philosophical publications from that great Catholic University.

These new works are important if only because they display a marked contrast with some of the ideas originally set forth by the late Cardinal Mercier, the Founder of the School. Mercier was primarily a psychologist, and he approached metaphysical problems mainly from that angle. An example could be found in his treatment of the characters of necessity, universality, etc., found in "possibles". These qualities he explained as being due simply to abstraction from the contingent character of real things. Many students have been profoundly dissatisfied with this treatment, for it leaves without a satisfactory solution the question of the validity of this process of abstraction and its results. And if the character of necessity, etc., arises merely from abstraction from contingency, what happens to the validity of necessary truths? Here is another example. In his *Critériologie* Cardinal Mercier seems to have taught quite plainly that we arrive at a knowledge of the existence of the external world by arguing from the existence of our sensations, and the principle

?

of causality. Many people expressed misgivings at this apparently subjectivist attitude. Mgr. Noel, the present Head of the School of St. Thomas, out of loyalty to his old master, endeavoured from time to time to find extenuating phrases in Mercier's work, but even he eventually admitted that in point of fact the late Cardinal had used terminology which it was difficult to understand.¹

And in any case it would seem that the Cardinal had come to think that, to prove the existence of an extramental reality, distinct from the thinking subject, an appeal to the principle of causality is necessary.

Mgr. Noel's own epistemology is, as the French say, "nuancée", and indeed is more objective. He stresses the immediacy of the intuition of being as such in the act of thought, and while he would doubtless allow the use of the principle of causality in the reflex proof of the distinction between the ego and the non-ego, he would, I think, maintain that this distinction was already implicit in the intuition of being in the act of thought.

One need not be surprised at this development, or even departure from some aspects of Cardinal Mercier's thought. It was, I think, the Cardinal himself who remarked that St. Thomas Aquinas should be regarded as a lighthouse, indicating the way to be followed, and not as a harbour to be entered, and doubtless the Cardinal himself would desire no greater compliment than to be regarded in the same light.

In any case, there can be no doubt at all that philosophical studies at Louvain have developed in all directions since the Cardinal's time, and this development is now taking the form of a new series of "Courses published by the Institute". Five of these were published in the course of the last two years. The first volume is a new edition of the admirable *Introduction à la Philosophie*,² written by Louis de Raeymaeker, once my fellow student, and now President of the Séminaire Leon XIII. This

¹ See article in *Revue Neo-Scholastique*, 1926, pp. 124 et seq., and the later article in the same Review for 1932, especially pp. 431 et seq. Here Noel writes: "Plus tard, il semble que, de plus en plus, l'auteur (Mercier) abandonne l'existence 'en soi' de la donnée perçue. . . . En 1906 . . . nous trouvons les phrases . . . ou le Cardinal nie l'intuition directe de l'existence du monde extérieur" (p. 432).

² *Introduction à la Philosophie*, Institut Supérieur de Philosophie, Louvain, 80 francs.

appeared first in 1938, and had been preceded by a Latin *Introductio ad Philosophiam Thomisticam* in 1931. The scope of this later work is indicated by the list of contents. The first chapter is a comprehensive "Coup d'oeil sur le domain de la philosophie", the second gives a rapid survey of the History of Philosophy, and the third is a useful "Initiation into Philosophic Life", giving details of societies, periodicals, etc.

The second volume in this series is *Epistémologie*, by Fernand Van Steenberghen.¹ This develops the ideas of Mgr. Noel, already referred to. Thus, on p. 80, we have the thesis that in the unity of consciousness there is a real and irreducible duality of the subject and the object, i.e. the knower and the known, the ego and the non-ego. And in a later section the author sets forth the "knowledge of the ego as an explication of the knowledge of being", and "the knowledge of the material world" is also an "explication" of the same knowledge.

The next volume is a valuable outline of a Critique of Science and of Cosmology, by Fernand Renoirte.² This learned Professor does not altogether follow the ideas put forward by the late Chanoine Nys in his massive *Cosmologie* in four volumes. Renoirte, for instance, asserts that we cannot directly establish the reality of substantial transformations in the *inorganic* world, and that the proof usually based upon such transformations, as implying the existence of the two substantial principles matter and form, must be correspondingly modified, and transferred to the world of living things, where substantial transformations do most certainly take place. This work by Renoirte was written before the appearance of the atom bomb, but the existence of neutrons, and the partial transformation of matter into energy, were known before that, and are duly explained in these interesting pages.

The fourth volume of the Course is an *Ontologie* by F. Van Steenberghen,³ and is written in the same spirit as the author's other volume, on Epistemology. The writer acknowledges his indebtedness to his former Professors, the Chanoine Becker and the Abbé Balhasar, the latter still happily lecturing at the

¹ Institut de Philosophie, Louvain. 70 francs.

² *Elements de Critique des Sciences et de Cosmologie*. Institut de Philosophie, Louvain. 80 francs.

³ Institut de Philosophie, Louvain. 65 francs.

University, but explains that his own treatment is the fruit of his own personal reflection upon metaphysical problems—which is just as it should be. And certainly this particular Ontology has some decidedly original features. Thus, the author has resolutely set aside “the arsenal of definitions” which usually encumbers the study of the transcendental attributes; he leaves out the study of the continuum and of matter and form, as belonging rightly to special metaphysics; the Aristotelian classification of the categories is represented only by three; he rejects the reality of accidental relations, as distinct from their foundation; he declines to deal in Ontology with the problem of personality, and he equally sets aside some of the Aristotelian causes. But the work is a very stimulating one nevertheless, and throughout the author takes St. Thomas as his guide.

Those who are rather shocked at the bold use of the knife by Van Steenberghe will probably turn with relief to the *Philosophie de l'Etre*, written by L. de Raeymaeker for the *Bibliothèque Philosophique de Louvain*,¹ which is more orthodox in its manner of treatment. But it is also characterized by a strong measure of individuality, and the author displays his thorough grasp of the history of philosophy, and also his sense of logical order.

The *Etudes de Psychologie*, which have been in progress for many years under the able direction of Professor Michotte, have received an important and substantial addition in a monograph on the Perception of Causality, by Michotte himself.² It is an account of some searching experiments conducted in the Laboratory at Louvain, the results of which, as the author points out, seem difficult to reconcile with certain theories advanced by psychologists and philosophers on the origin of the idea of causality. It is somewhat tantalizing that the Professor reserves a full discussion of the philosophical interpretation of his experiments for a later volume, and here contents himself with the relation between other theories and the data of experience. We can only hope that the author will not delay in giving us this promised work. In the meantime, Professor Michotte makes it quite plain once for all that the conception put forward by Hume, and so widely accepted since his time,

¹ 135 francs.

² *La Perception de la Causalité*, 180 francs.

which denies all perception of causality as such, cannot be reconciled with experience.

Another important work which has recently been published at Louvain is an entirely new and revised edition of Professor Mansion's *Introduction à la Physique Aristotélicienne*.¹ The first edition of this work appeared more than thirty years ago, and it won high praise from all students of the Stagirite. In particular Professor Ross of Oxford expressed his appreciation of it in his own work on Aristotle published in 1923. But as Professor Mansion says, much work has been done in Aristotelian circles since the publication of his first edition. Thus, he now deals with the problem of the evolution of Aristotle's thought, first discussed by Jaeger, and also pays more attention to the influence of Plato on Aristotle's ideas on physics. He also gives us a more developed study of Aristotle's conception of finality, and a new treatment of the theory of chance. The enumeration of these points is sufficient to show the value of this new edition, which, we doubt not, will have as important repercussions in the Aristotelian world as did the former one.

What we have so far mentioned by no means exhausts the list of recent philosophical works emanating from Louvain. Professor Balthasar, for instance, has recently published an essay on *Metaphysical Method*,² and has another important work in the press.³ Mlle S. Mansion, niece of the Professor, is the author of an important work on the *Existential Judgement in Aristotle*,⁴ and F. Nuyens announces a work on Aristotle's *Psychology*.⁵ In addition, G. van Riet has written an important survey of the development of the *Theory of Knowledge in Thomistic Philosophy*,⁶ and A. de Waelhens's work on Heidegger appears in a new edition.⁷ No one can doubt that the School of Louvain is very much alive. Incidentally, the *Revue Néo-Scholastique* has begun to appear once more, under a new title, the *Revue Philosophique de Louvain*.

It is sad to have to record that the monumental work,

¹ 150 francs.

² *La Méthode en Métaphysique*, 120 francs.

³ *Métaphysique. La Structure du non-Moi*.

⁴ *Le jugement d'existence chez Aristote*.

⁵ *L'Évolution de la Psychologie d'Aristote*.

⁶ *L'Épistémologie Thomiste. Recherches sur le problème de la connaissance dans l'école thomiste contemporaine*.

⁷ *La Philosophie de Martin Heidegger*, 150 francs.

Le Point de Départ de la Métaphysique by the Père Maréchal, S.J., will never be completed, for the author died during the war, and most of his notes perished in a fire at the Jesuit College at Eegenhoven in May 1940. But there is some hope that it may be possible to publish the first part of Cahier IV, dealing with Epistemology after Kant.

E. C. MESSENGER

QUESTIONS AND ANSWERS

MARRIAGE REVALIDATION AND NUPTIAL MASS

The marriage of two Catholics, attempted in a register office, is to be revalidated. May the ceremony include a nuptial Mass? (U.)

REPLY

Canon 1137: *Matrimonium nullum ob defectum formae, ut validum fiat, contrahi denuo debet legitima forma.*

Canon 1101, §1: *Parochus curet ut sponsi benedictionem sollemnem accipiant, quae dari eis potest etiam postquam diu vixerint in matrimonio, sed solum in Missa . . .*

Bishops' Meeting, 15 October, 1908; Leeds Synods (1911), p. 102: The Bishops of England have agreed that the case of the re-marriage of persons who have gone through the form of marriage in a registry or non-Catholic place of worship be always referred to the Bishop before re-marriage, and his permission be obtained.

(i) In the common law, the revalidation of marriage according to the terms of canon 1137 is carried out like any other. There is no censure attached to attempted marriage in a register office, though *infamia facti* (Canon 2293, §3) might follow cohabitation; the nuptial blessing which is the normal accompaniment of marriage in a Catholic church is not a reward for a

virtuous life in the past but a blessing for the future. Except by indult, which we enjoy in this country, the nuptial blessing may be given only during Mass; but persons are not bound to use the indult, if they prefer, as they should be urged to do, to have a nuptial Mass.¹

(ii) By local law in England, permission to revalidate any marriage must be obtained from the local Ordinary, who may or may not attach conditions beyond those of the common law. In some dioceses, the Ordinary requires the revalidation to take place in the sacristy, and if the indult for a nuptial blessing *extra missam* is being used this may likewise be given in the sacristy. May a nuptial Mass be celebrated in the church following upon this revalidated marriage in the sacristy? Our opinion is that it should not, except with permission from the Ordinary, on the principle *accessorium sequitur principale*. The Ordinary is within his right in directing such marriages to be in the sacristy, the reason being, no doubt, avoidance of scandal: in the local conditions it is considered unfitting, and against the common good, for persons who have affronted the church by contracting a civil marriage to be treated subsequently like other Catholics getting married. This exercise of a Bishop's right in denying the full marriage ceremonies seems to us to be, or at least to have some analogy with, the infliction of a particular personal interdict, as provided for in canon 2269. It may be noted in canon 2271 that, in cases of local general interdict, marriages may take place but may not be accompanied by the nuptial blessing. If it is thought, in any given instance, that the Ordinary's directions are harshly incident, the remedy is to explain fully the situation and seek from him a relaxation of the law.

"BONUM FIDEI" IN THE MARRIAGE CONTRACT

We are, unfortunately, familiar with defective marriage consent in relation to the procreation of children (*bonum prolis*) and the indissolubility of marriage (*bonum sacramenti*). Is it at all common for a marriage to be accused of invalidity owing to the exclusion of mutual fidelity (*bonum fidei*)? (W.E.)

¹ THE CLERGY REVIEW, 1942, XXII, p. 424.

REPLY

Canon 1013, §2: *Essentiales matrimonii proprietates sunt unitas ac indissolubilitas . . .*

Canon 1081, §2: *Consensus matrimonialis est actus voluntatis quo utraque pars tradit et acceptat ius in corpus, perpetuum et exclusivum, in ordine ad actus per se aptos ad proles generationem.*

Canon 1086, §2: *At si alterutra vel utraque pars positivo voluntatis actu excludat matrimonium ipsum, aut omne ius ad coniugalem actum, vel essentialem aliquam matrimonii proprietatem, invalide contrahit.*

The Augustinian *triplex bonum* is equivalent, in the more modern analysis, to the primary purpose of marriage, and the two essential properties which must accompany it. "Nullitas matrimonii porro sequitur ex defectu consensus . . . etiam quando partialis sit, ut in casu quo quis alteri parti ius coeundi concedit non autem perpetuum (contra bonum sacramenti seu indissolubilitatem matrimonii), vel perpetuum sed non exclusivum (contra bonum fidei seu fidelitatis coniugalis) vel perpetuum et exclusivum sed non in ordine ad generationem (contra bonum prolis). Haec enim tria bona sunt de substantia matrimonii . . . Si deficiat igitur unum ex hisce tribus bonis, deficit substantia contractus, qui proinde est nullus."¹

In the canons cited above "bonum fidei" is represented by "unitas" in canon 1013, §2, and "exclusivum" in canon 1081, §2. The meaning is that the marriage contract necessarily implies a union between one man and one woman, establishing the right to the marriage debt between these two parties alone, and consequently excluding it between either of them and a third party. In a polygamous society this good or quality would usually be lacking, in a monogamous society hardly ever.

In respect to "bonum fidei", the distinction between assuming the obligations and not fulfilling the obligations assumed is of capital importance, since the first alone is essential to the contract: "Quoties vero agitur de intentione contraria bono fidei vel prolis, diligenter cavendum est, ne cum intentione sese

¹ *Coram Prior*, 10 July, 1922.

non obligandi, quae matrimonii nullitatem importat, confundatur intentio susceptas obligationes non implendi, quae matrimonii validitati non obstat. Quod enim attinet ad executionem seu implementum obligationis, bonum prolis et fidei de essentia matrimonii non sunt."¹ Quite often, no doubt, even in a monogamous society, the man contracting marriage may intend to continue intercourse with a mistress, but the presumption is that, in so doing, he has accepted the marriage obligation of fidelity to his wife but has also resolved to violate the obligation assumed. It is accordingly rare, in a monogamous society, to have the marriage contract invalidated because of an intention "contra bonum fidei". Even if the intention was so formed, it will usually be most difficult to prove. Cases, however, exist where a marriage has been successfully impugned on this head alone, as in the one *Coram Massimi* just quoted; it was proved from documents that the man, of a wholly dissolute life, excluded from his marriage contract the obligation of fidelity to his wife.

FIXED ALTAR STONE

The mensa of an altar which has been consecrated is constructed of two stones of equal size cemented together. If, as suspected, the consecration is invalid, may the defect be remedied by inserting a portable altar stone in the centre? (V.)

REPLY

Canon 1198, §1: Tum mensa altaris immobilis tum petra sacra ex unico constant lapide naturali, integro et non friabili.

This altar stone or mensa is certainly defective since not consisting of one solid piece of stone. But the directions of the Congregation of Rites, in similar instances, are not entirely coherent. In n. 4191. 1, it was decided that an altar stone of the following description "mensa non constat ex uno et integro lapide, sed ex

¹ *Coram Massimi*, 7 February, 1925.

duobus lapidibus inaequalibus, qui tamen in unum coniuncti sunt", was invalidly consecrated. In n. 4204, however, it was considered validly consecrated: "mensa seu tabula Altaris duabus marmoreis tabulis componatur, una alteri imposita, sed ita adamussim unitis, ut unam effingant, adeo ut, qui id ignoraverint, tabularum pluritati non crederet". Bouscaren, *Digest*, II, p. 348, quotes a private reply, 17 October, 1931, in which an altar of the same description is declared invalidly consecrated.

In our opinion, if the altar stone appears to observers to be properly constructed, one may rely upon n. 4204; or, with the approval of the Ordinary, a portable altar stone may be inserted as suggested in the question, and as directed in n. 4191. But when constructing altars the law of canon 1198, §1 should be very strictly observed, and an altar composed of several layers of stone should not be consecrated as a fixed altar.

TRIDUUM OF HOLY WEEK—RESERVED HOLY EUCCHARIST

If the Blessed Sacrament is reserved for the sick in an oratory of a religious house, may the community continue to use the oratory for meditation and other community devotions during the triduum of Holy Week? (L.)

REPLY

S. C. Sacram. 26 March, 1929, A.A.S., XXI, p. 631, III b: Pro Communionem infirmis danda . . . servandae sunt aliquae particulae consecratae . . . in loco opportuno et apto, ubi congrua cum reverentia adservandum erit Sacramentum, non tamen fidelium adorationi expositum . . . n. 9: Ordinarii locorum perspectam habeant Rubricarum et Decretorum Sacrae Congregationis Rituum intentionem; scientes easdem (sacras particulas) asservari non ad publicam venerationem, imo hanc prohiberi . . .

July, 1932 (private): *The Jurist*, 1942, p. 187: Utrum in prohibitionē venerationis supramemorata includatur etiam prohibitio adeundi locum, quo asservantur Sacrae Particulae, pro Communis Observantiae Religiosae actibus, uti oratione communi, etc., in domo religiosa? *Resp.* Negative.

The withdrawal of the Holy Eucharist from public veneration in the church, and the law against receiving Holy Communion on Good Friday, except as Viaticum, are logical consequences of the liturgical rule which forbids the consecration of the Holy Eucharist on that day. The reason for it, as commonly taught, is to bring more vividly before our minds the death and burial of Christ. Some writers teach that the place where the Blessed Sacrament is reserved for the sick during this time should be closed to the public, and there can be no doubt that this is to be recommended whenever possible. But the rule is not so rigid as to admit of no exceptions, especially in communities where it is necessary to reserve the Blessed Sacrament, and the only suitable place is the oratory. The oratory may be used for community exercises but there should be no Eucharistic devotions; in our view, the accustomed genuflections should take place when entering or leaving the oratory, unless the sanctuary has been screened by a veil as suggested in this REVIEW, 1946, XXVI, p. 46.

HOLY THURSDAY MASS—ONE CHALICE

In a church which possesses only one chalice, may the Host to be consumed the next day be reserved in a ciborium or a lunette? (L.)

REPLY

Since the rubrics of the Missal on that day, as well as the rubrics in *Caeremoniale Episcoporum* and *Memoriale Rituum*, direct that the Host shall be reserved in the chalice used at the Mass of the Presanctified on Good Friday, we must conclude that, if

there is only one chalice available, the second Host at the Holy Thursday Mass should be left on the corporal until after the ablutions, and placed in the chalice after it has been purified. This is the recommendation, which we think is correct, given by *l'Ami du Clergé*, 1928, p. 512.

INDULGENCES "SEDE VACANTE"

How would you meet the objection that *sede vacante* one cannot gain any indulgences for which prayer for the Pope's intention is a condition? (S.)

REPLY

Canon 61: Per Apostolicæ Sedis aut diocesis vacationem nullum eiusdem Sedis Apostolicæ aut Ordinarii rescriptum perimitur, nisi aliud ex additis clausulis appareat, aut rescriptum contineat potestatem alicui factam concedendi gratiam peculiaribus personis in eodem expressis, et res adhuc integra sit.

Canon 73: Resoluto iure concedentis, privilegia non extinguuntur, nisi data fuerint cum clausula: *ad beneplacitum nostrum*, vel alia æquipollenti.

We have not found this curious question discussed even by writers like Beringer who delight in such. One could argue from analogy with canon 7, perhaps, that "Sovereign Pontiff" and "Holy See" are interchangeable terms, or one could rely on the two canons quoted above. The difficulty, however, is not about the continuance of all indulgences in general *vacante sede*, but about one of the conditions which have to be observed in gaining most plenary indulgences. In praying for the intentions of the Sovereign Pontiff we pray for his intentions as they are at the moment of our prayer, though it is not necessary to specify them, but this would seem impossible if he has departed this life.

One remedy is to dispense from this condition, relying on canon 935, which leaves the difficulty unsolved. It is the practice of Catholics everywhere to observe the condition of praying for the Pope's intention, when gaining indulgences, even during the interval between the death of one Pope and the election of his successor, and it seems necessary to show that this practice is reasonable and should not be disturbed.

We think that the problem is best solved by maintaining that "prayer for the Pope's intention" means "prayer for the purpose of gaining the indulgence", and more than one current manual teaches that the latter suffices: Gougnard, *De Indulgentiis*, p. 60: "Sufficit orare ad mentem pontificis, vel etiam probabiliter sufficit orare ad lucranda indulgentiam: haec enim intentio includit finem a S. Pontifice intentum". Noldin, III, §324. b: "Non requiritur explicita, sed sufficit haec implicita intentio: ad intentionem rom. Pontificis vel ad debitam intentionem, quam omnes habent, qui preces ad lucranda indulgentiam recitant". This seems to be the meaning of a phrase in the Jubilee Monita of the Sacred Penitentiary, 31 July, 1944, ad xvi, which, after explaining in detail the Pontiff's intentions, continues: "Sufficit, ceteroqui, implicate et generaliter ad mentem Romani Pontificis orare . . .". One prays "generaliter" when not aware what these intentions actually are; one prays "implicate" when the objects petitioned are of such a character as to include *de facto* the Pope's intention. On this passage of the *Monita Periodica*, 1925, p. 133, makes the comment: ". . . necesse non est ut fideles norint quaenam sit mens Pontificis: satis est ut confuse, secundum istam mentem orare voluerint, seu ut preces fundere velint sicut requiritur ad indulgentiam obtinendam".

When describing in detail the nature of this papal intention, all modern documents and commentaries rely on Benedict XIV, *Inter Praeteritos, Fontes*, n. 404, §83: "In Constitutione nostra *Peregrinantes*, Basilicarum visitationem devote fieri debere praecipitur, et ad consequendam indulgentiam, pias Omnipotenti Deo preces adhibendas esse pro Sanctae Ecclesiae exaltatione, haeresum extirpatione, Catholicorum Principum concordia, et Christiani populi salute, ac tranquillitate". Nothing, it will be observed, is contained in this text about the papal intention; actually it is for the things enumerated, and by

making them the object of our petition, or by praying for the purpose of gaining an indulgence, we are by implication praying for the papal intention.

INSTRUCTION OF CHILDREN IN NON-CATHOLIC SCHOOLS

What are the obligations of an assistant priest towards children in non-Catholic schools? The parents are usually indifferent and the children will not attend catechism in the church. (B.)

REPLY

It is for the curate to carry out the wishes of the parish priest, who in turn must obey the directions of the common law and of the Ordinary, both as regards the position of the parents and of the children, as explained in this REVIEW, 1944, XXIV, p. 186. The obligations of the parish priest are expressed generically in canons 467, §1, and 1329; specifically in relation to the sacraments of Penance, Confirmation and Holy Eucharist, in canons 1330 and 1331; canon 1333 provides for the delegation of this catechizing duty to clerics, lay persons and the Confraternity of Christian Doctrine, and it is assumed that the parish priest will supervise the work of his delegates.

These legal principles are necessarily limited in practice by what is morally and humanly speaking possible. If a large number of children attend neither the Catholic school nor the catechism classes in the church, it is hardly possible for the parish priest to provide a private instructor for each child, even assuming that his attentions would be welcomed by the parents. But between this extreme and the attitude of taking no interest whatever in them there is a reasonable mean: with the time at his disposal, and by taking opportunities which may be more favourable in some instances than in others, he will do what is possible to prepare some of these children at least for the reception of the sacraments.

It may be objected that this procedure amounts to encouraging parents to send their children to non-Catholic schools, and is in the long run hostile to the common good. This may well be, but in view of the parish priest's certain obligations from the above canons, we think that he may not, for this reason alone, decline to take any interest in such children, unless his attitude is sanctioned by the Ordinary.

From canon 476, §6, the assistant priest (vicarius cooperator) must assist the parish priest "in universo paroeciali ministerio", which includes catechizing these children within the limits described above in the second paragraph, a duty which he will perform to the best of his ability even though not expressly directed by the parish priest to do so.

VERNACULAR HYMNS DURING EXPOSITION

Which vernacular hymns may be sung before the Blessed Sacrament exposed? (R.)

REPLY

(i) In the common law, apart from the rule forbidding chants in the vernacular of liturgical hymns, there is some uncertainty as to what is permitted before the *Tantum Ergo*, the recent directions of *S.R.C.* having departed from the extreme rigidity of the earlier replies.¹

(ii) In England, from the *Ritus Servandus*, Praemomenda, §5, and from a further direction of the Bishops given in Low Week, 1934, the following English hymns are permitted before the *Tantum Ergo*: "Jesus, my Lord, my God, my All"; "Sweet Sacrament Divine"; "Soul of my Saviour"; "O Bread of Heaven"; "Jesus the only thought of Thee"; "O Godhead Hid, devoutly I adore Thee". The first two are mentioned in the *Ritus Servandus*; the last, though omitted from the current *Westminster Hymnal*, may still be sung as directed in 1934.²

¹ Cf. *L'Ami du Clergé*, 1928, p. 606; *Irish Ecclesiastical Record*, 1945, LXVI, p. 301.

² Cf. *THE CLERGY REVIEW*, 1942, XXII, p. 191; Fortescue-O'Connell, *The Ceremonies of the Roman Rite described*, p. 235.

(iii) In addition, it is open to any bishop to sanction for his diocese other vernacular hymns not contained in the above list, but we are not aware of any recent modifications of the list as it existed in 1934.

E. J. M.

ROMAN DOCUMENT

ST. ANTONY OF PADUA DECLARED A DOCTOR OF THE CHURCH

LITTERAE APOSTOLICAE

SANCTUS ANTONIUS PATAVINUS, CONFESSOR, ECCLESIAE UNIVERSALIS
DOCTOR DECLARATUR (*A.A.S.* 1946, XXXVIII, p. 200).

PIUS PP. XII

Ad perpetuam rei memoriam. — Exulta, Lusitania felix: o felix Padua, gaude; tantum enim genuisti terrae caeloque, haud impari micanti sideri, virum, qui non solum sanctitudine vitae miraculorumque inclyta fama, sed etiam doctrinae caelestis effuso splendore coruscans, orbem universum illuminavit, et adhuc fulgentissima luce collustrat. A christianis parentibus, nobilique genere claris, Ulissipone, civitate Lusitaniae principe, ortum, innocentiae atque sapientiae seminibus a Deo omnipotenti fuisse donatum abunde, a primo propemodum eius diluculo vitae ex pluribus indubiisque signis facile conici potuit. Adulescentulus adhuc, apud Canonicos Regulares Sancti Augustini indutus humili sago, undecim per annos religiosis virtutibus animum instruere, mentemque caelestis doctrinae thesauris ditare satagit. Sacerdotio deinceps, aeterni Numinis gratia, feliciter auctus, dum perfectioris vitae rationem aucupatur, Protomartyres Fratres Minores quinque sodales, in sacris Marrochii expeditionibus, roseas Seraphici Ordinis auras tinxerunt sanguine suo. Quo gavisus fidei christianae

glorioso triumpho, ardentissimo Antonius martyrii exarsit amore, et, navi profectus gaudens Marrochium versus, longinquas Africae felix attigit oras. Sed paulo post gravi morbo correptus, iterum navim ascendit in patriam reversurus, sed tempestate saevissima maris oborta, ventorum vi hinc inde iactatus in undis, compulsus ad Italiae, sic disponente Deo, extrema littora fuit. Illic autem ignotus cum omnibus esset, nec quemquam agnosceret ipse, assisiatem urbem petere cogitavit, in quam complures nuper convenerant sui Ordinis sodales atque magistri. Quo cum pervenisset, Franciscum Patrem summa laetitia agnovit, cuius dulcis aspectus tali tantaque eum suavitate perfudit ut animum eius seraphici spiritus ardentissimo inflammaverit aestu. Cum vero doctrinae caelestis Antonii, iam longe lateque fama percubuerit, Seraphicus Patriarcha, de ea certior factus, Antonio docendi Fratres munus committere voluit, verbis usus, in scribendo, suavissimis illis: "*Antonio Episcopo meo, Frater Franciscus salutem. Placet mihi quod sacram Theologiam legas Fratribus, dummodo inter huiusmodi studium sanctae orationis et devotionis spiritum non extinguas, sicut Regula continetur.*" Hoc magisterii officium adamussim explevit Antonius, qui Lectorum omnium exstitit seraphico in Ordine primus. Bononiae in urbe docuit, studiorum principe sede; dein Tolosae, postremo Monte Pessulano; harum utraque studiorum clarissima in urbe. Edocuit Fratres Antonius, fructusque collegit uberrimos, neque oratio deferbuit, prout Seraphicus Patriarcha praeceperat ei. Quin etiam non verbi magisterio solum, sed exemplo quoque sanctissimae vitae, suos Patavinus instituendos curavit alumnos, puritatis praesertim candidissimum tuitus florem. Quantum vero carum id Immaculato fuerit Agno, haud omisit pluries nostro patefacere Deus. Frequenter enim dum solus in sua tacita cella, stat, orans, Antonius, dulciter in caelo oculis animoque defixus, en subito Iesus Infans, fulgentissimo radians lumine, collum Franciscalis iuvenis tenellis amplectitur ulnis, ac, leniter arridens, puerilibus blanditiis cumulat Sanctum, qui, abstractus a sensibus, et Angelus ex homine factus, cum Angelis et cum Agno, nunc "*pascitur inter lilia*" (Cant., II, 16). Quantam autem lucem Antonii doctrina diffuderit, haud aliter quam verbi divini praeconium, aequales recentioresque uno testantes assensu, sapientiam eius amplissimis ornant laudibus et sacram dicendi vim ad sidera extollunt. Si quis vero Patavini "Sermones" attente perpenderit, Sacrorum voluminum peritissimus Antonius apparebit; in perscrutandis dogmatibus theologus eximius; in asceticis quoque tractandis ac mysticis rebus insignis doctor atque magister. Quae omnia, quasi thesaurus quidam artis divinae dicendi, haud exiguum opem, praesertim Evangelii praeconibus, suppe-

ditare valent; ditissimi mumque quoddam veluti aerarium constituunt, e quo potissimum sacri oratores, ad veritatem tutandam, ad propulsandos errores, ad haereses refellendas, ad perditorum hominum animos in semitam rectam revocandos, haurire abunde argumenta validissima queunt. Quoniam vero Antonius frequentissime usus est testibus sentiis ex Evangelio depromptis, iure meritoque "Doctoris Evangelici" nomine dignus apparet. Ex hoc nimirum, quasi profluentis aquae fonte perenni, haud pauci Doctores Theologi et verbi divini praecones iugiter hauserunt hodieque largiter hauriunt, quippe cum Antonium magistrum existiment, eumque habeant Sanctae Ecclesiae Doctorem. Quo quidem in proferendo iudicio, ipsi Romani Pontifices auctores auspicesque fuere, ac suo ipsorum exemplo antecesserunt. Etenim Xistus IV, in Litteris Apostolicis *Immensa*, die xii mensis Martii, anno mccccclxxii datis, haec scriptis tradidit suis; "Beatus Antonius de Padua, veluti oriens ex alto, splendissimum sidus effulsit, qui, suis amplissimis meritorum virtutumque praerogativis, profunda divinarum rerum sapientia et doctrina ac ferventissimis praedicationibus orthodoxam fidem nostram catholicamque Ecclesiam illustravit, ornavit, stabilivit." Itidem Xistus V in Litteris Apostolicis sub plumbo datis die xiv mensis Ianuarii anno mdlxxxvi, ita scripsit: "Beatus Antonius Ulyssiponensis, eximiae sanctitatis vir fuit . . . , divina praeterea imbutus sapientia." Proximus autem Decessor Noster, Pius Papa XI, rec. mem., in Epistola Apostolica *Antoniana sollemnia* septimo exeunte saeculo a felici B. Antonii transitu die i mensis Martii, anno mdcccxxxix data, ad Excmum P. D. Eliam Dalla Costa, Patavinum Episcopum, nunc S. R. E. Cardinalem Florentinorum Archiepiscopum, divinam extollit sapientiam illam, qua, praeditus abunde, magnus hic Franciscalis Apostolus, integritatem Evangelii sanctitatemque instaurare contendit. Sed ex Epistola eadem Decessoris Nostri aptissima haec renovare verba iuvabit: "Thaumaturgus Patavinus procellosam aetatem suam, profligatis passim moribus infectam, christiana collustravit sapientia, ac veluti suae virtutis suavitate perfudit . . . (In Italia) potissimum apostolica eius vis ac navitas inclaruit; hic impensissimi ab eo exantlati labores; at in Galliae etiam provinciis bene multis, quandoquidem omnes Antonius, Lusitanos nempe suos, Afros, Italos, Gallos, quotquot denique catholica veritate indigere intellexisset, nullo habito gentis nationisque discrimine actioso studio suo complectebatur. In haereticos autem, Albigenes scilicet, Catharos et Patarenos, eo tempore paene ubique furentes ac germanae fidei lumen in christifidelium animis restinguere conantes, tam strenue feliciterque decertavit, ut 'haereticorum malleus' iure merito

nuncuparetur." Nec praetereunda, quin etiam maximi habenda est ponderis atque momenti, laus summa quam Gregorius Pp. IX, qui concionantem audierat Antonium eiusque admirabilem conversationem expertus fuerat, Patavino tribuere voluit, "Arcam Testamenti" et "Sacrarum Scripturarum scrinium" illum appellans. Memoratu pariter dignissimum esse videtur, quod, die ipsa xxx mensis Maii anno mcccxxxii, qua Thaumaturgus Patavinus cooptatus in Sanctorum Caelitum numerum fuit, mensibus vix undecim a beato transitu emensis, Antonii Canonizatione sollemni Pontificali ritu peracta, Gregorium Antiphonam Sanctorum Doctorum Ecclesiae propriam elata voce canendo recitasse tradunt: "O doctor optime, Ecclesiae Sanctae lumen, beate Antoni divinae legis amator, deprecare pro nobis Filium Dei." Ex quo factum est ut vel ab initio in sacra Liturgia cultus Sanctorum Doctorum Ecclesiae proprius Beato Antonio tribui coeptus sit, inserta in eius honorem Missa de Doctoribus in Missali "secundum consuetudinem Romanae Curiae". Quae porro Missa, etiam post emendationem anno MDLXX a Sancto Pio V in Calendario peractam, ad nostra usque tempora apud Franciscas Familias universas, atque Patavinae dioeceseos nec non Lusitanae ac Brasiliensis ditionum apud clerum utrumque, adhiberi haud destitit unquam. Factum praeterea est, ex iis quae reseravimus ante, ut, vixdum Sanctorum Caelitum honoribus Antonio decretis, ita pingi sculpite eius imagines coeperint, ut eadem Franciscalem magnum Apostolum Christifidelium pietati excolendum proponerent, altera manu, vel prope, librum habentem apertum, sapientiae doctrinaeque indicem, flammam altera, fidei ardoris symbolum, manu tenentem. Nihil mirum igitur si complures, nedum ex Seraphico Ordine qui in suis conventibus generalibus pluries vota deprompsit ut Doctoris cultus, Patavino Thaumaturgo per saecula tributus, confirmaretur et ad universam Ecclesiam extenderetur, sed ex omnibus coetibus viri clarissimi ardentissima haec desideria sua detegere non dubitaverint. Quae vota cum, septingentesimo vertente anno a beato Antonii transitu eidemque caelestibus decretis honoribus quam maxime adaucta sint, Franciscali Minorum Ordo proximo Decessori Nostro rec. mem. Pio Pp. XI, nuperrime vero etiam Nobismet Ipsis enixas postulationes adhibuit ut in numerum Sanctorum Ecclesiae Doctorum Antonium rite referre velimus. Cum praeterea huiusmodi vota tum S. R. E. Purpurati Patres, tum Archiepiscopi atque Episcopi quam plurimi, nec non Religiosorum Ordinum seu Congregationum Praelati aliique doctissimi viri, sive e clero sive e popularibus, sive, deniques e Studiorum Universitatibus atque Institutis Coetibusque, sui, ipsorum suffragiis auxerint et cumulaverint, Nos Romanae Sacrae

Ritibus tuendis Congregationi tanti momenti rem opportunum "pro voto" committere duximus. Quae quidem Sacra Congregatio mandato Nostro naviter de more obtemperans, viros ad rem accurate examinandam idoneos "ex officio" delegit. Eorundem itaque exquisitis obtentisque suffragiis separatis, atque etiam praelo impressis, illud tantum supererat, ut qui eidem Congregationi sunt praepositi rogarentur an, consideratis tribus quae post rec. mem. Decessorem Nostrum Benedictum Pp. XIV in Ecclesiae universalis Doctore enumerari solent requisitis: insigni, nempe, vitae sanctitate, eminenti caelesti doctrina, nec non Summi Pontificis declaratione, procedi posse censerent ad S. Antonium Patavinum Ecclesiae universalis Doctorem declarandum. In ordinario autem conventu die xii mensis Iunii, anno mdcccxcxlv in Aedibus Vaticanis habito, Eññi S. R. E. Cardinales Sacrorum Rituum Congregationi praepositi, a Dilecto Filio Nostro Raphaële Carolo S. R. E. Presbytero Cardinali Rossi, Sacrae Congregationis Consistorialis a Secretis et huius causae Ponente, debita rerum relatione facta, audito quoque dilecto filio Salvatore Natucci, Fidei Promotore Generali, consenserunt. Quae cum ita sint, nos, Franciscalium omnium ceterorumque suffragatorum votis ultro libenterque concedentes, praesentium Litterarum tenore, certa scientia ac matura deliberatione Nostris, deque Apostolicae potestatis plenitudine, Sanctum Antonium Patavinum, Confessorem, Ecclesiae Universalis Doctorem constituimus, declaramus. Non obstantibus constitutionibus atque Ordinationibus Apostolicis ceterisque in contrarium facientibus quibuslibet. Haec edicimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere; suosque plenos atque integros effectus sortiri atque obtinere; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die xvi mensis Ianuarii, in festo Protomartyrum Franciscalium, a. mdcccxcxvi, Pontificatus Nostri septimo.

PIUS PP. XII

BOOK REVIEWS

A HISTORIC PUBLICATION

Breviarium Romanum. IV Partes. Editio juxta typicam. Pp. 6½ by 4 inches. (Burns Oates & Washbourne. Morocco, £11 11s., Rutland, £9 9s.)

THE publishers justly regard the publication of this Breviary as an important event, seeing that apart from Husenbeth's pocket edition of 1830 it is the first to be printed in this country since the Reformation. A period of six years was required for its production, and the collaboration of eight printing houses; if the special difficulties and prices of war-time are added, we can well understand how the cost has run into five figures. Bearing in mind the pioneering nature of this enterprise one would gladly be prepared to overlook any blemishes, but a careful examination of the volumes has revealed none at all: the edition is in all respects not only equal but superior to those produced by the great continental firms which have specialized for decades in the production of liturgical books: the paper is good, the type very legible as well as being distinctive, the format convenient, and the leather binding truly executed and free from such artificial features as the hollow back with imitation cords.

The two editors modestly remain anonymous even in the publishers' list. It is obvious to anyone using a Breviary that the most perfect production of the printer's and binder's craft will not compensate for unskilled and unimaginative editing, and that the desirability of an edition must depend on the inclusion of all recent additions and modifications, and especially on cross references being reduced to a minimum. This edition contains all the new offices promulgated up to the time of printing, such as the Common of Supreme Pontiffs and the office for the feast of the Immaculate Heart of Mary, and mention is made of such details as the indulgences granted in 1933. One would expect to find these features in any new edition of the Breviary.

But where the editors have been particularly successful is in facilitating recitation of the divine office by eliminating cross references. The *Preces Dominicales et Feriales* are printed in full on each day in the Psalter, not only at Lauds and Prime but at each little hour; the antiphons at Lauds proper to the week preceding Christmas are also printed in the Psalter; the proper antiphons used at Lauds are repeated for the little hours, including Prime. On a similar principle, Collects are repeated, for example throughout the ferial office of

Advent; all commemorations are given in full, and in fact wherever feasible the text even of lessons is given in full, as on the Vigil of All Saints, in order to avoid turning to some other portion of the Breviary. Some of these agreeable features have been introduced into other modern editions of the Breviary, notably into that of Dessain which is published in five volumes (*Pars Verna* being divided into *Quadragesimalis* and *Paschalis*), but we know of no edition which applies this principle of repetition so thoroughly as the present book. There is even at the close of each volume an overlap, in order to include the First Vespers of the succeeding part.

Illustrations have been properly eliminated, with the exception of the four frontispieces which are of striking design and represent St. George, St. Andrew, St. David and St. Patrick, the four patrons of these islands.

Some might have expected that the new Latin Psalter promulgated last year would be incorporated in this edition, but it was wisely decided to retain the old version until the new is finally and irrevocably approved. That this has not yet happened is evident from the concluding words in the preface to the second edition of the new Psalter: "Hanc enim, etsi interim, post 'typicam' quae dicitur editionem, firma et immutata conservatur, tamen, ubi opus erit, aliquantulum mutari posse speramus, cum quando nova haec Psalmorum interpretatio omnium usui praescribenda videbitur." The preface gives a cordial invitation to everyone using the Psalter to make suggestions for its improvement, an invitation which has been accepted very heartily by writers in *La Maison Dieu* and other French periodicals. It is clearly advisable to retain the old version until the new is finally settled, when its use will be not merely permissive but obligatory; in the meanwhile we may continue to address the Lord, for example in Ps. 17 (18), as "Fortitudo mea" instead of "arx mea".

The price of this new Breviary is rather more than we have been accustomed to pay, but it must be remembered that this kind of daily bread, unlike that which is perishable, receives no assistance in its production from the Government, but rather the opposite. We have just received a bookseller's list of liturgical publications, and note that one of the favourite foreign editions, of the same format as the one we are describing, bound in chagreened leather, is listed at £12; those in larger format cost as much as £17 12s. Eleven guineas is a just and reasonable price to pay for this Breviary. Indeed, it cannot yet be obtained even for eleven guineas, unless one is comfortably stationed at the head of the queue.

E. J. M.

Some Reflections on Jurisprudence. By W. W. Buckland. Crown 8vo. Pp. viii + 118. (Cambridge University Press. 6s.)

States and Morals. A Study in Political Conflicts. By T. D. Weldon. Demy 8vo. Pp. xii + 302. (John Murray. 9s.)

THE spate of books discussing political problems and their relation to a code of morals continues unchecked. Some are bad, some are indifferent, few nowadays are completely satisfactory. Some are steeped in positivism and would deny a metaphysical basis to both law and morals. Some are in the full idealist stream and tumble into nominalist errors and the strange delusions of half-expressed Pantheism. There are others more definitely metaphysical, endeavouring to analyse political theories and to show how inevitably they are linked with some form of moral philosophy.

The reading of these books leaves certain very vivid impressions on the mind. In the first place, there is the realization of the desperately futile position into which Jurisprudence gets itself when it is deliberately divorced from morals and metaphysics. Maitland quite rightly said that political philosophy in its youth is apt to look like a sublimated jurisprudence, and, even when it has grown in stature, is content to work with tools which have been sharpened, if not forged, in the legal smithy. But political philosophy cannot always be young, without tending to remain puerile. It must grow to maturity or end in frustration. Despite technical competence, wide learning and profound knowledge of authorities, Professor Buckland's view of the function of Jurisprudence, based on the Austinian conception that its purpose is merely the analysis of legal concepts, is, from the point of view of human behaviour and human happiness, most dismal and depressing. To dismiss, for instance, the law of nature as "essentially a system of intuitionist ethics, covering not all duties but those which, in the opinion of the exponent, the law should enforce", is in fact to limit and cramp what was, at one time, the most widely drawn and satisfying of subjects for human study.

In the second place, the conviction is reinforced that the metaphysical understanding of personality is of immense importance in determining the direction of political thought. Maritain, in his *Scholasticism and Politics* and in his little book on *The Rights of Man*, has made this point, but not perhaps with the compelling clarity which its consequences demand. Nobody could have brought out the distinction and one of its applications in politics more clearly than Mr. Weldon. He notes that when we talk about the rights of the individual, we mean one of two very different things: either his

rights *qua* man, or his rights *qua* John Smith. Insistence on man's rights *qua* man helped to produce the atomistic view of society which was so immensely supported by the Newtonian conception of matter and the universe. It led to the assumption that men were like physical atoms with their behaviour determined by universal laws. This led almost inevitably to the elimination of morals, for, whatever may have been the appearance to the contrary, the individual as an individual was not significant: "And if we further ask for the grounds on which we ought to obey the moral law which demands this action, there is no answer except a motiveless respect not for Smith *qua* Smith, but for the 'humanity' of which Smith is a particular instance."

Mr. Weldon has much to say which is valuable as an analysis of the ideas underlying what he calls the Force State, the Organic State and the Democratic State. His book, however, like so many others, fails on the positive side. The question of politics, as of morals, is ultimately a theological question; and no political theory will be adequate which leaves man's relationship to God out of account. St. Thomas was permanently right when he put the issue so clearly in the *Summa*: "*Homo non ordinatur ad communitatem politicam secundum se totum, et secundum omnia sua . . . Sed totum quod homo est, et quod potest et habet, ordinandum est ad Deum.*"

A. B.

Lord Shrewsbury, Pugin, and the Catholic Revival. By Denis Gwynn. Demy 8vo. Pp. xxxviii + 156. (Hollis & Carter. 10s. 6d.)

IN *The Second Spring* Mr. Denis Gwynn gave us a picture of the revival of Catholic life in England in the years between the Emancipation Act and the Restoration of the Hierarchy in 1850. His account did much to redress the balance which had been distorted through the excessive attention paid to the Oxford Movement, and by such references to the older Catholics as occurred in Newman's sermon of the same name. The "few adherents of the old Religion moving silently and sorrowfully about" may have been Newman's impression of the Catholic Church in England in the early nineteenth century; but it was a false impression.

In this book, Mr. Gwynn tells more fully one part of the story of the pioneer work which was done for Catholicism in this country after the newly-won freedom of 1829. It is the story of the vision, energy and generosity of three men whose association and work did so much to restore the prestige and dignity of the Catholic Church in a sphere very different from that in which the Tractarians moved

—John Talbot, 16th Earl of Shrewsbury, Ambrose Phillipps and Augustus Welby Pugin. Fr. S. J. Gosling, the present parish priest of Alton, contributes a valuable preface concerning the Earl of Shrewsbury and his family, situating him in his age as a wise and tolerant man, a devout Catholic, but also truly a *Grand Seigneur* of a now-forgotten age.

The good Earl John, the greatest benefactor which the Catholic Church in England, and especially in the Midlands, had during the nineteenth century, reduced himself to comparative poverty through his generous partnership in the great campaign of church building which he and his companions undertook. Mr. Gwynn shows that the wealth of the premier peer of England was much less than has usually been thought, and that his decision to live in Italy towards the end of his life was dictated chiefly by considerations of economy. Ambrose Phillipps, with something of the enthusiasm of a crusader, was always ready to suggest and to inspire; and the trio was completed by the gusty and compelling genius, the amazing capacity for work and the extraordinary technical ability of Pugin.

Mr. Gwynn tells his story well. He shows clearly the steady growth of the Church prior to the Oxford Movement, the zealous missionary work of the Rosminian and Passionist Fathers, the sturdy confidence of Bishop Walsh—and perhaps most remarkable of all, the readiness of ordinary English folk, especially in the Midlands, to embrace wholeheartedly the Catholic Faith. All this is a great tribute to the enthusiasm and true zeal for souls of a comparatively small body of men, who were ready to face contempt, hardship, poverty and suffering, but were determined to work to the end for the salvation of souls. It is significant that Fr. Gentili died of “famine fever” in Dublin, and that Fr. Dominic Barberi collapsed on his way to Woodchester and died in the Railway Hotel, at Reading.

No book about such a colourful personality as Pugin could be without good stories, and Mr. Gwynn’s account has its full share. The quotations from Pugin’s almost hysterical letters when any of his suggestions or plans seemed likely to be upset make amusing but also, in a way, sad reading.¹ On one point particularly, Pugin was

¹ There are several good quotations in the book, e.g. Pugin’s remarks that “a man who remains any length of time in a modern Gothic room and escapes without being wounded by some of the minutiae, may consider himself extremely fortunate”. Or the famous remark reputed to have been made at Oxford: “But after all, my dear sir, what’s the use of decent vestments with such priests as we have got? A lot of blessed fellows! Why, sir, when they wear my chasubles, they don’t look like priests, and what’s more, the chasubles don’t look like chasubles.” Or again the frantic outburst when he heard that Faber had actually decided to hire the Lowther Concert Rooms for services. “This appears to me perfectly monstrous and I give the whole Order up for ever. What a degradation for Religion! Why, it is worse than the Socialists.”

at fault and this is reflected in much of his work. To him, the Mass was "the Christian mystery" from which the people were separated. He once said to a friend, showing him the rood screen which he had erected at S. Barnabas's, Nottingham: "Within is the Holy of Holies. The people remain outside." This is perhaps the reason why so many of Pugin's churches, while aesthetically so satisfying to the eye, are practically so tantalizing, especially for the laity. He built the church of S. Barnabas at Nottingham apparently without any thought whether the congregation might be able to see the High Altar or not. He built the church at Uttoxeter with a choir and sanctuary which has been described as "a tunnel". There are, of course, other examples of fine open sanctuaries in Pugin's work, but there is always the feeling that the worship of God, in his mind, was in the buildings rather than in the worshippers.

Whatever one may think of Pugin, or of the later attempts at reunion conducted by Ambrose Phillipps, there can be no doubt about the permanent good achieved by the Earl of Shrewsbury. Round these three figures, and especially the last, on whose history he has done pioneer work, Mr. Gwynn has written a most important chapter in the story of the Catholic Revival in England in the nineteenth century.

A. B.

The History of the Primitive Church. By Jules Lebreton, S.J., and Jacques Zeiller. Translated from the French by Ernest C. Messenger, Ph.D. Vol. III. Demy 8vo. (Burns Oates & Washbourne. 18s.)

It is good to see that the welcome given to the first two volumes of Dr. Messenger's translation of Fliche and Martin's *Histoire de l'Eglise* has persuaded the translator to continue with the whole work. Victor Martin is now dead, but the work he planned will be taken up by capable hands; and there is no doubt that this farsighted project of a Church history in twenty-four volumes will be not only a great achievement of French historical scholarship but a work of lasting importance for all students of the history of the Church.

The present volume represents the first part of the second volume of the French original which was entitled: *De la Fin du II^e Siècle à la Paix Constantinienne*. It covers, in fact, the first half of the third century and is a continuation of the successful partnership of M. Zeiller and Père Lebreton. In the English edition the pagination and the numbering of the chapters has been made to run consecutively through the four volumes, in the last of which will be a full index to the whole work. Dr. Messenger will doubtless find suitable English

titles for the other volumes or groups of volumes in the *Histoire de l'Eglise*.

The book is divided into nine chapters of varying length and, one must admit, of varying value. What Père Lebreton calls the Gnostic Crisis is well summed up in a matter of twenty closely-packed pages. There is a full account of the work of S. Irenaeus, which the translator has enriched by a very valuable footnote. Perhaps too much attention is given to the Schism of Hippolytus and not enough to the story of the persecution of the Church under Septimius Severus and his successors. This chapter and the somewhat skimpy one, on the expansion of Christianity from the end of the second to the beginning of the fourth century, are from the pen of M. Zeiller, as is also the more satisfying chapter on the great persecutions of Decius and Valerian. Père Lebreton takes up the thread again with chapters on the African writers, on the Syncretist and Neoplatonist opposition to Christianity and on Clement of Alexandria.

The book is undoubtedly strongest in its analysis of the works of the great Christian writers and in discussing their influence. Père Lebreton has, for example, written a masterly and moving account of the work of the ardent African lawyer-rhetorician Tertullian, whose *Apologeticum* and *De Praescriptione* struck a new note and developed a new line of defence for the Church against the persecution of the Roman State.

It is perhaps an impertinence to praise a work which has already won wide renown. It may be sufficient to note that the text is copiously documented, the references to recent studies are up to date; and that in the English edition the production is good, the translation almost always adequate and the proof reading exceptionally careful.¹

A. B.

Mother F. A. Forbes. Letters and Memoir by G. L. Shiel. Illustrated. Pp. 246. (Longmans. 8s. 6d.)

THIS great educationist, known to thousands through her famous "Gripfast" history readers and "Standard-Bearers" lives of the saints, among other books, lives again with haunting vividness in these well-printed pages. A convert Aberdonian, granddaughter of a Moderator of the Kirk and daughter of Archibald Forbes of Skellater, the famous war-correspondent, the motherless child was brought up by that remarkable old lady her paternal grandmother (a Leslie), whose enchanting portrait adorns the book, and her two

¹ There are occasional lapses in the translation. "Training" is surely a better word than "formation", while "process" (page 677) really means "trial".

daughters "Aunt Jean" and "Aunt Jim". From a happy childhood in Banff, imbued with that strong spirituality and intense Scots patriotism which remained her lifelong characteristics, Alice Forbes passed through a good English school in Brussels to a "coming out" marred by early sorrow: the loss of her father through his second marriage, soon followed by his death: then religious unrest, and the death of her beloved only sister. Her conversion came about suddenly at the last, and soon after her instruction and reception at the Sacred Heart convent in Aberdeen—amid family opposition—she felt the call of the religious life, entering that Society's novitiate at the age of thirty-one in September 1900.

After a spell at Aberdeen she returned to Rochampton to prepare for profession under Mother Erskine Stuart, already notable for her fidelity, loyalty and devotion to obedience. Strenuous years in charge of the finishing school at Hammersmith preceded a total breakdown of health which confronted her boundless energy with the appalling prospect of lifelong invalidism. Mother Forbes transformed it into a literary apostolate of such force that male readers took "F. A. Forbes" to be a vigorous man in his prime—while years of illness failed to draw any complaint from her.

Transferred to Brighton in 1917, her malady at length necessitated the desperate risk of a kill-or-cure severe operation, of which she all but died: then slowly recovered—to accomplish eighteen years' active work, mainly in her own land at Craiglockhart, Edinburgh, from its inception in 1920, with which her name will always be associated.

Her letters, written to a nun-friend through twenty years, form the bulk of the book and have been wisely used to reveal her real self in her own words. It is difficult to decide whether most of our appreciation is due to the skilled self-effacement of the compiler—whose memoir merely links the letters with essential information—or to the generous sacrifice of the privileged recipient who treasured them so long and now gives them publication for the good of souls. All her Scottish genius for true tenacious friendship is summarized, with the national economy of words, in what might well have proved the last letter written before her operation in 1918: "Alive or dead, *I shall not let go of you.*" The actual farewell letter was written on her deathbed in 1936, in her very last hours, to allay her friend's anxiety.

Growing markedly in great virtue from year to year Mother Forbes's magnetic personal influence was in itself a far-reaching apostolate, exercised through her vigorous pen, her lifework of education and her remarkable gift for widely varied friendship,

ranging from prelates to gypsies. The extent of that influence was unforgettably brought home to the reviewer the year after her death by a visit to the training college followed by one to the humble home of a former pupil of Craiglockhart, then teaching her own folk in one of the historically Catholic Highland glens of Mother Forbes's own countryside. The famous "Scottish Room" devised in the college by this great Scotswoman and decorated by her own skilled handicraft, with its growing library of rare Scottish books and MSS., many bound by her, remains a fitting memorial and an inspiring example of true Catholic patriotism.

NOEL MACDONALD WILBY.

The Poems of Francis Thompson. $8\frac{1}{2} \times 5\frac{1}{2}$ in. Pp. x + 388. (Hollis and Carter. 1946. 15s.)

EVEN outside the Catholic fold these collected poems will doubtless meet with the warm welcome they deserve, and remain the standard edition. The typographical excellence claimed for the book must be duly recognized, though, seeing that we are dealing with poetry, printed without any other obvious regard for economy of paper, a larger type would have enhanced the effect. Where all is shown, we cannot expect a uniform quality; the best is here—a supreme best in the *Hound of Heaven*—the good also, and a very few times something hardly good. Thompson had the defect of his qualities; his dithyrambs are on a high level, but with the risk of a somewhat turgid lapse, and a greater simplicity would at times have been an added charm. To his Catholic inspiration he owes much; his religion is not accidental to his poetry, but is an essential factor in its emotional beauty. This is seen most easily in the *Hound*; but the peculiar quality of the religious appeal there apparent, a quality personal to the poet, appears in several other poems, even though as mere solitary flashes of the total light of the *Hound*. The very title of "The Dread of Height" sufficiently shows it to be one such.

Poetry is so largely the expression of emotion, or the emotional setting of profound thoughts, that an insight into feminine emotion is almost essential to the poet; and this, too, Thompson possesses in a high degree, yet almost inevitably falls short in this respect of such a lady poet as Alice Meynell, a centenary edition of whose poems it is a pleasure to see announced. The poem, "Before her Portrait in Youth", inevitably invites comparison with "A Letter from a Girl to her own Old Age", but for all its high quality it falls short of what is surely Alice Meynell's masterpiece.

Perhaps it might be made easier for the readers (let us say) of this

review to track out the poems with a religious interest, or the other categories: perhaps a companion volume is needed, with introduction and notes, to help the reader to understand background and metres and obscurities and the rest: perhaps we need a comprehensive volume treating of all English Catholic poetry—but enough: the much that remains must not blind us to the merits of a good work done.

C. L.

In the Light of Day. By Stanley B. James. Pp. 193. (Walker, 27 Chancery Lane, W.C.2. 6s.)

"AND what happened after that?"—is the kind of question we have had from children at the close of a New Testament story about one of its secondary characters, one of those interesting people who carry on the Gospel narrative for a few vital verses and are then swallowed up in the crowd. Mr. James has the right sort of imagination to follow these characters out of the text in order to discover more about them. He seems to know precisely where to find such people as the grown-up son of the Widow of Naim, or the mother of John and James, or the cripple who was cured at the Beautiful Gate. He knows also how to begin or to end a story of which the Gospel presents only the middle.

There is the likelihood that *In the Light of Day* will become sufficiently popular to take on the appearance of Scriptural truth. We remember a special preacher who invited the children in a church one Sunday morning to return in the afternoon for a service of their own, when he would not ask them any questions but would answer all theirs. "Please, Father, what was the name of the boy who had the five loaves and two fishes?" This from a child (prompted, they say, by a wicked parish priest) had the preacher beaten, but the questioner himself saved the situation by piping up: "Please, Father, I know: Melchior!" Henceforward the children believed in Melchior as firmly as they believed that Pontius Pilate was Governor of Judea.

Mr. James does not write expressly for boys and girls, but probably they will be his most interested readers. They will certainly appreciate the personal touch he gives to his stories, such as providing a sweetheart for Eutychus, the young man who disturbed St. Paul's sermon at Troas by tumbling from a third-storey window to be killed in the street below. This book should be added to the list of school prizes; and it should also find a permanent place in the school library for teachers who would be grateful to the author for helping them out with their Scripture lesson.

L. T. H.

Wopsy and the Witch Doctor. By Gerard F. Scriven, W.F. Illustrated by Sister M. Barbara, C.R.L. Pp. 84. (Walker, 27 Chancery Lane, W.C.2. 2s. 6d.)

It was a highly nervous Father Scriven who first stole into the magic circle of child philosophers, where he was regarded with a steady stare of wonder and surprise. Fortunately, he had brought his credentials, and when these were examined his *bona fides* found general acceptance and he was duly initiated. Being the only member able to use a typewriter, he has been allowed to publish from time to time the goings-on discussed at the meetings of the world's largest secret society. The high importance of what is dealt with at these assemblies may be seen from the latest reports under the title given above.

Shiny-John's Wopsy, with the other Guardian Angels of the village of Matongu, had succeeded in fairly well clearing the place of devils, with the result that the native converts were full of goodness and the missionaries were having an easy time. Then the devils, including the Mid-Day and the Business, migrated to the neighbouring village of Bikonda; and it was owing to Shiny-John's being taken there by his mother that all the trouble began with the Witch Doctor and the other old rascals in league with You-Know-Whom. The Guardian Angels were set a problem so intricate that one often wonders as one is reading whether it can ever be solved.

Shiny-John is kidnapped and hidden in the forest; and the story might have ended with his being boiled alive in the Witch Doctor's stew-pot. Only Guardian Angels could save so serious a situation: but how they did it must be read to be believed. Pictures on almost every page greatly help in understanding what happened, and one of them finally depicts the happy ending of Shiny-John at his First Communion. Here is a Catholic tale of mystery and imagination that children will prefer to any fairy-tale.

L. T. H.

Letters to Muriel. Letters to Molly. By Rev. Francis Ripley, C.F. Pp. 31. (Irish Messenger. 2d.)

THESE two pamphlets by the editor of *The Flarepath*, the Catholic Magazine of the R.A.F., should be known to the clergy who may often want something readable and attractive to put into the hands of the young of both sexes contemplating marriage. Written in the form of correspondence with a priest, the one (*Letters to Molly*) explains marriage, its purpose, and essential properties, and contains some excellent pages on contraception; the other (*Letters to*

Muriel) deals exclusively with Mixed Marriages. Though cast in a popular and easily digested form, the letters contain sure and solid doctrine, supported by apt quotations from official sources. The one on Mixed Marriage will be particularly useful at the moment, owing to the adverse criticism of the Archbishop of York, and is worth serious study by the clergy. The remedy, which we personally have always thought to be the true one, is for the Catholic to secure the conversion of the non-Catholic before marriage, and *Muriel's* courtship happily ends with this solution.

E. J. M.

CORRESPONDENCE

JOHN GOTHER: PRIEST

(THE CLERGY REVIEW, 1946, XXVI, pp. 583-90)

The Rev. John W. Doyle, S.J., of Canisius College, Pymble, N.S.W., writes:

With reference to the most interesting account of "John Gother: Priest" in your November issue, we have in our College library a set of his *Spiritual Works* (16 vols., Pott 8vo; apparently 1792 edition—cf. title of second part of vol. X), which has on the fly leaf of volume VII this note:

This volume of Gother's works was the first Catholic book I ever read: The impression it made on my mind led to further inquiries and ultimately to my embracing the Catholic Faith.

W.A.D.

"W.A.D." is William Augustine Duncan, C.M.G., a prominent layman of whom, unfortunately, I know little beyond that he was connected with St. John's College within the University of Sydney, had a considerable and well-chosen library, and was much given to controversy—not always, it is to be feared, in the spirit of the man who led him into the Church.

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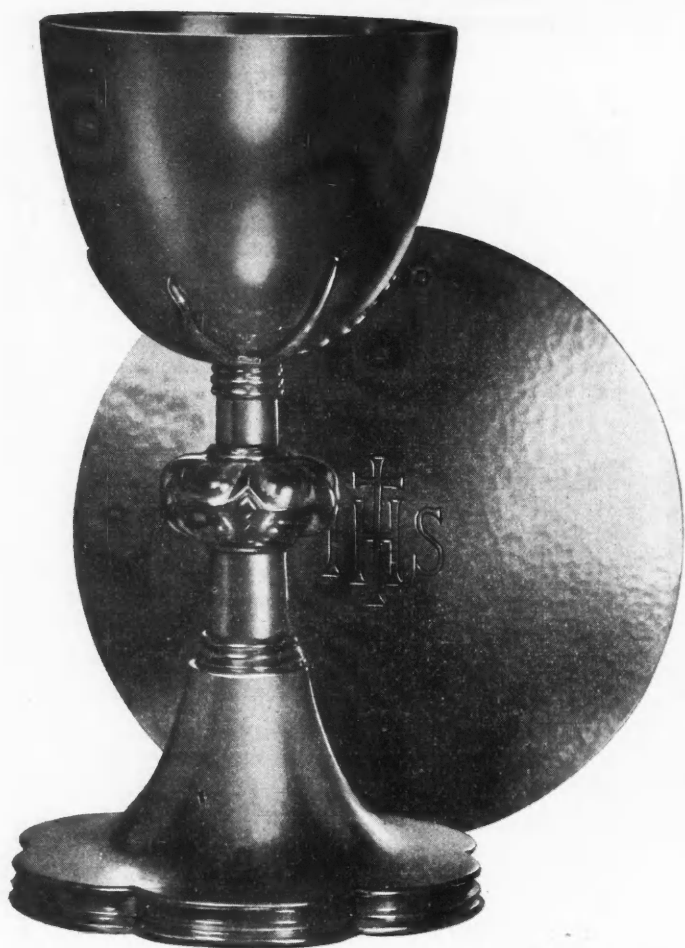
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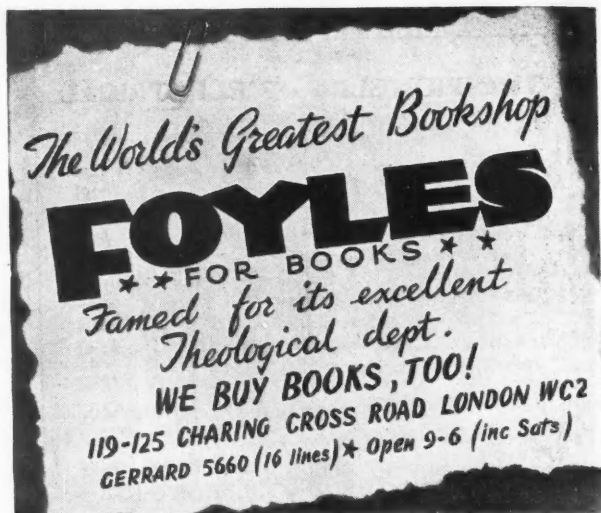
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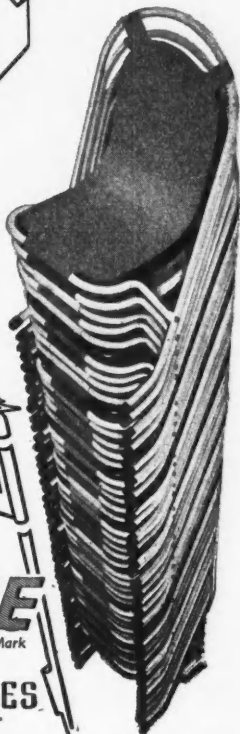
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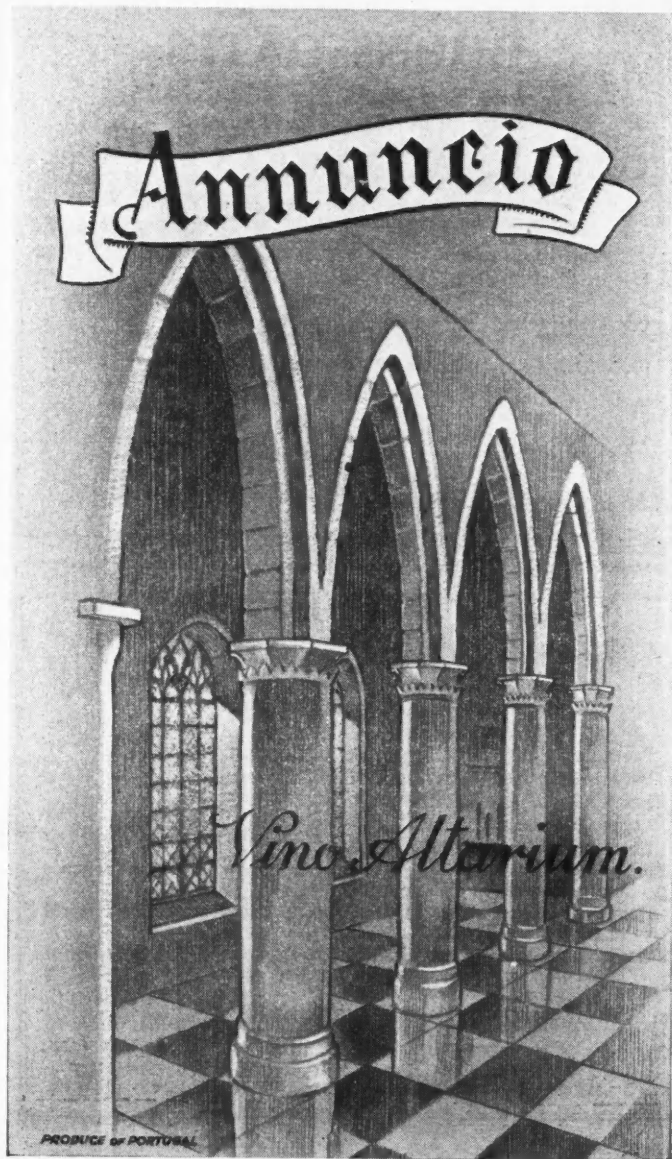
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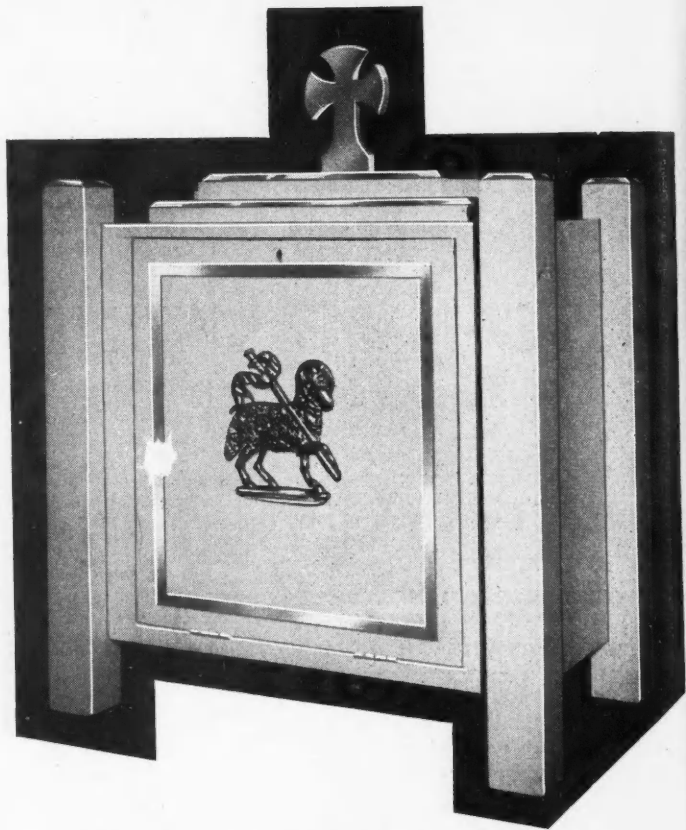
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